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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

The Immortals of the race, like Gautama Buddha or Jesus Christ, are ever remembered and revered by all pure-minded men and women. Such Teachers and Their Teachings are ever alive in the minds and hearts of mortals. They are Prophets even today, for Their instructions are prophetic, and those who seek find in Their instructions the answers to modern problems, personal or racial.

These Prophets are a class apart; Perfect Sages, They speak Wisdom which is infallible; Profound Seers, the Book of Nature is open before Their vision. Below Them are the Priests of Nature—men and women who have striven to free themselves from the influence of the so-called priests, popes, *purohits*, *maulanas* and *mobeds*. Today we need not only the Prophets whose light is like that of the Sun. We need also the radiance and the warmth of the Fires which true Priests have lit for themselves, and which will help us too if we but go to those Fires, approaching them with respect, and kindle our pieces of wood at their Flames.

Wordsworth wanted Milton to be alive in 1802, for "England hath need of thee." Do we not feel in 1956 that we need not only the author of the *Areopagitica* but also others who loved Liberty and disliked and condemned legislation which coerces life, State ordinances and ukases cramping free movement of body and speech? These thoughts prompted us to seek contact with the mind of the great man who wrote the pioneering essay on "Civil Disobedience." Henry David Thoreau—"the bachelor of thought and Nature" as Emerson called him —should be with us today in the world which is groping for the Pattern of Freedom—not the Four or any other number of Freedoms, but Spiritual Liberty. Thoreau's calling in life was comprehensive—"the art of living well"; and he was almost contemptuous of restrictive conventionalities and taboos. This month of July is appropriate for recalling to our hearts some of

his ideas. He was born on the 12th of the month of July, in 1817.

To what extent are his views useful and practicable for application in the world of today? He said:—

...to speak practically and as a citizen, unlike those who call themselves no-government men, I ask for, not at once no government, but *at once* a better government. Let every man make known what kind of government would command his respect, and that will be one step toward obtaining it.

Is there today a truly Democratic State functioning anywhere? Is every man capable of saying what government and which leaders command his respect? The very education which citizens are everywhere given accustoms them to slavish living. Thoreau wrote some strong words against the U.S. Government of his day:—

How does it become a man to behave toward this American government today? I answer, that he cannot without disgrace be associated with it. I cannot for an instant recognize that political organization as *my* government which is the *slave's* government also.

The closing paragraphs of "Civil Disobedience" are scathing:—

Our legislators have not yet learned the comparative value of free trade and of freedom, of union, and of rectitude, to a nation....For eighteen hundred years, though perchance I have no right to say it, the New Testament has been written; yet where is the legislator who has wisdom and practical talent enough to avail himself of the light which it sheds on the science of legislation?

How far away the U.S.A. still is from the realization of Thoreau's vision! And India—how far away she is from the pattern the Father of the Nation set for her to follow!

The closing words of the essay are dynamic and their truth creates fervour in the mind of an earnest reader:—

Is a democracy, such as we know it, the last improvement possible in government? It is not possible to take a step further towards recognizing and organizing the rights of man? There will never be a really free and enlightened State until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly. I please myself with imagining a State at last which can afford to be just to all men, and to treat the individual with respect as a neighbour; which even would not think it inconsistent with its own repose if a few were to live aloof from it, not meddling with it nor embraced by it, who fulfilled all the duties of neighbours and fellow-men. A State which bore this kind of fruit, and suffered it to drop off as fast as it ripened, would prepare the way for a still more perfect and glorious State, which also I have imagined, but not yet anywhere seen.

But to appreciate truly Thoreau's vision it is necessary to understand his philosophy of living. Emerson writes of his friend:—

He interrogated every custom, and wished to settle all his practice on an

ideal foundation. He was a protestant *à l'outrance*, and few lives contain so many renunciations. He was bred to no profession; he never married; he lived alone; he never went to church; he never voted; he refused to pay a tax to the State; he ate no flesh, he drank no wine, he never knew the use of tobacco; and, though a naturalist, he used neither trap nor gun.

And again:—

Yet so much knowledge of Nature's secret and genius few others possessed; none in a more large and religious synthesis.... He was equally interested in every natural fact. The depth of his perception found likeness of law throughout Nature, and I know not any genius who so swiftly inferred universal law from the single fact.

He condemned sectarianism, but he was a truly religious philosopher. He never bothered about the churches; he worshipped at the Shrine of Nature. "He referred every minute fact to cosmical laws"; and "he was a person of a rare, tender, and absolute religion," wrote Emerson.

Emerson, himself a poet and a mystic—another Priest of Nature—says that Thoreau's "biography is in his verses."

Thoreau is not a great poet, but there is truth in what Emerson says; we do catch a glimpse of his soul as he uses his imagination in "I Am a Parcel of Vain Strivings"; "The Old Marlborough Road"; "Great Friend"; "Tall Ambrosia"; "I Was Made Erect and Lone" and this:—

> I am thankful that my life doth not
> deceive
> Itself with a low loftiness, half height,
> And think it soars when still it dip its way
> Beneath the clouds on noiseless pinion
> Like the crow or owl, but it doth know
> The full extent of all its trivialness,
> Compared with the splendid heights above.

How truly applicable are the words of *The Voice of the Silence*, "Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered."

SHRAVAKA

Our faith is our fate.

No enmity, no enemy.

To be human is to be humane.

Decisions damn or deify.

Only hypocrites never make mistakes.

The reins of power are purse strings.

Faith precedes knowledge;
knowledge supersedes faith.

AVOR

"THE SEASONS"—EAST AND WEST

[We publish here an illuminating comparison by **Mr. Norman Nicholson**, well-known English poet and critic and the editor of *The Penguin Anthology of Religious Verse*. The contrast between Kalidasa's *Ritusamhara* and *The Seasons* of James Thomson is basic. Thomson's attitude reflects that of his age and class, as Kalidasa's does the sense of the unity of nature and of life which has been prominent from very ancient times in Indian thought.

It would be well to remember what the great authority A. Berriedale Keith says of *Ritusamhara*: "The poem is far from a mere description of the seasons in their outward aspect, though Kalidasa exhibits delicate observation and that loving sympathy with nature which seems innate in Indian poets. Throughout he insists on the relation of the diverse moods of the year to the loves of man and maiden or husband and wife....The poem in every line reveals youth; the lack of the ethic touch is in perfect accord with the outlook of the young, and though Kalidasa was to write much finer poetry, he was also to lose that perfect lucidity which is one of the charms of the poem to modern taste, even if it did not appeal to writers on poetics."—ED.]

It is inevitable that the English reader, meeting for the first time Kalidasa's *Ritusamhara* or *The Seasons*, should think of James Thomson's poem on the same subject. And, even before he starts to read, one great difference between the two will be apparent. In the case of Thomson's poem, he sees it as part of a tradition of rural poetry stretching from classical Greece to modern England; while in the case of *Ritusamhara*, he sees the poem in complete isolation. That, at any rate, is so with the present writer. I do not know to what tradition the poem belongs or whether, indeed, it belongs to any tradition. I cannot guess how far Kalidasa follows the form, style and convention of his predecessors, or how far he is original. Moreover, I have to read the poem in the translation of R. S. Pandit, which, though it is undoubtedly colourful, has at times an uncertainty of diction which blurs the effect. All of which means that I must not generalize on the evidence of this one poem. Its flora, fauna and climate are, no doubt, typically Indian, but whether the poem itself is typically Indian I cannot presume to judge.

Nevertheless, here is a work which has survived—it is estimated—for fifteen hundred years and more, so that perhaps I may be justified in comparing it with its European equivalent. To begin with, the European pastoral has had two distinct tendencies which might be considered contradictory: the idealistic and the realistic, both of which reached their finest development in the work of Virgil. The first is typified by the *Eclogues*. It looks back to the *Idylls* of Theocritus, to

the Golden Age of shepherds and the simple life. To Christian ears it carries echoes of the Psalms and of the Book of the Prophet Isaiah, so that an unconscious prophecy of the Messiah seems to ring through the fourth *Eclogue* of Virgil. In England this kind of pastoral was never taken altogether seriously, perhaps because it could not be accommodated to the English climate. It appears, however, though curiously changed, in the Forest of Arden of *As You Like It* and the Garden of Eden of *Paradise Lost.* But, for the most part, it is the subject only of light-hearted madrigals, and by the eighteenth century it was becoming artificial to the point of triviality. Pope's pastorals, for instance, are mere excuses for sophisticated prettiness of sound. Yet it would be wrong to ignore the idyllic pastoral. It arose in response to deep needs of the human spirit. It is the poetry of innocence and nostalgia, yet, at the same time, of hope. The fact that the vision of life which it presents is unrealistic and even impossible is, in itself, significant. To say that European life for the last two thousand years has been divorced from nature and from the land would be ridiculous, yet the threat of that divorce (which is one of the great evils of the present day) is apparent in the idylls. Already man is beginning to see himself as one set a little apart from the rest of nature.

On the other hand, the second tradition, that of the realistic pastoral as typified by the *Georgics* of Virgil, proclaims man's nearness to the world of nature and his cooperation with it. It is essentially a practical approach, and, except for the changes in mechanics, the *Georgics* might well be a useful manual for the modern farmer. From the time of the ancient world until the eighteenth century, European civilization remained primarily rural. The cities were very close to the country. Cattle were milked in the streets of London and the wild heath crept almost to the walls of the outer suburbs. Everyone was aware of his dependence on the land, on the fruits of the earth and on the labour of man. Poetry, prose, sermons, proverbs, paintings, stained-glass windows, tapestries, are all full of imagery taken from the practical relationship of man to the soil. Hunting, fishing, ploughing, sowing, reaping, milling the grain, shepherding the flock—these are the aspects of rural life which had significance for everybody. The landscape, regarded as a thing of beauty in itself, was almost entirely ignored until the seventeenth or eighteenth century.

At this time, however, an enormous change began to take place, first of all in England and afterwards in other parts of the world. This was the urbanization of our way of life. Man became increasingly a creature of the town. His welfare depended more and more on industry rather than on the land, and

his daily life was removed from the rural occupations which for five thousand years had been the lot of the vast majority of mankind. It was at this time—and I cannot think it to be a coincidence—that people became increasingly aware of landscape. The paintings of Claude Lorraine, of Nicolas Poussin, and of Salvator Rosa, were imported into England by enthusiastic connoisseurs. Men began to travel for pleasure; Capability Brown planned the estates of the nobility according to the rules of graphic art; and the Rev. William Gilpin established the cult of Picturesque Scenery. Man now felt himself to be so divided from the natural world that he was able to regard it with a new detachment from which sprang a new enjoyment. He could look at the landscape as a picture because he himself no longer felt part of that picture.

The principal poet of this movement was James Thomson. His verse was to some extent the verbal equivalent of the painting of Claude, though instead of Mediterranean shores and golden skies he depicted his own native valleys and moorlands of southern Scotland. Like the painter's, his concern was primarily with the *visual* qualities of the view. He wrote with his eye on shapes and colours and shadows, rather than on the human associations of the scene. Like Claude, too, he was a master of the major effects of sky and light—massive storms and brilliant flooding irradiations:—

When from the pallid sky the Sun descends,
With many a spot, that o'er his glaring orb
Uncertain wanders, stained; red fiery streaks
Begin to flush around. The reeling clouds
Stagger with dizzy poise, as doubting yet
Which master to obey; while, rising slow,
Blank in the leaden-coloured east, the moon
Wears a wan circle round her blunted horns.

Thomson's rhetorical style comes between him and the modern reader, but it should not be allowed to obscure his quite remarkable accuracy of observation. He handles his effects not only like a painter but like a film director, combining and ordering them in time as well as in space, so that the reader is presented with a beautifully controlled sequence of moving images:—

The keener tempests come: and, fuming dun
From all the livid east or piercing north,
Thick clouds ascend, in whose capacious womb
A vapoury deluge lies, to snow congealed....

Through the hushed air the whitening shower descends,
At first thin-wavering; till at last the flakes
Fall broad and wide and fast, dimming the day
With a continual flow. The cherished fields
Put on their winter-robe of purest white.
'Tis brightness all; save where the new snow melts
Along the mazy current. Low the woods
Bow their hoar head; and, ere the languid sun
Faint from the west emits his evening ray,
Earth's universal face, deep-hid and chill,

Is one wild dazzling waste, that buries wide
The works of man.

Much about that passage, in spite of its rather pretentious style, is typical of the modern attitude to nature, at least in England. There is the insistence on the visual, the quick appreciation of details learned (today) from photograph and film. There is the complete detachment of the viewer, who sees it all as through a car window. And there is the emphasis on the strange, the wild, the non-human aspects of the natural world. Man is now so confident of his power to control nature that he can take a complacent pleasure in the thought of desolation and barrenness burying "wide the works of man."

You will find nothing like this in *Ritusamhara*. Kalidasa does not stand apart from the natural world to describe it. He writes as one who is immersed in that world. It is true that he has a visual sense of great brilliancy and intensity, and can give us glimpses that are alive with colour and delight:—

Green, like fragments of jade,
The grass rises on tiptoe,
Stretching its blades to catch the raindrops;
And a mass of the blithe new foliage
Bursts from the kandali plants,
And indragopaka insects make a crimson riot....

Or again, in a larger canvas, observed more slowly and carefully:—

The clouds, dark like blue lotus leaves,
Towering in eminence but humble,
Bent 'neath the burden of water;
Nod to the gentle breeze
And stroll across heavens
With lazy steps....

The perception of those first three lines is quite beyond the scope of Thomson. To find anything to compare it with we must go as far as Wordsworth or Constable. Yet this visual description is by no means the chief attribute of the poem. Kalidasa observes not only with the eye but with all the senses. The heat of summer, the coolness of rain, the scent of flowers, the taste of syrup and wine, the songs of birds and insects, the trumpeting of elephants—all these are part of the rich imagery with which the poet presents his vision. He responds to the seasons with the full capacity of his being. There is in some of the lines a physical ache, and almost tactile sensitivity:—

Proud young women in beauty's bloom,
Overcome by sweat and effusive moisture
Under arm and on perfect limbs,
Discard their cumbersome garments....

Never was there a more subjective vision of nature, for though the poet is capable of brilliant observation, he is so involved with his subject that the poem seems scarcely to have a narrator. Poet, flower, tree, bird and wild animal seem each and all to belong to the same manifestation of vitality. Thomson can regard his birds and animals, wild and domestic, with a quiet, kindly, humanitarian tolerance:—

...The careful hen
Calls all her chirping family around,
Fed and defended by the fearless cock,

Whose breast with ardour flames, as on
he walks
Graceful, and crows defiance....

With Kalidasa, on the other hand, the birds and animals are almost indistinguishable from the landscape around them :—

The lucid streams move slow
Like lovely dames grown restful and
mellow...
The cygnets and drakes are their necklace
of pearls....

while at times they become part of the meteorological phases of the seasons :—

The approaching season of Rain,
dear love,
Comes like a king in pride of power,
The rain-laden clouds are its rutting war
elephants....

Kalidasa, then, is far removed from the detached, "picturesque" poetry of Thomson, and, more surprisingly, he is almost equally removed from the traditional pastoral of Virgil, whether idyllic or realistic. In the case of the idyllic pastoral, perhaps, this is less surprising, for the Indian poet is in no way concerned with the past, with the romantic world of legend and day-dream, but with the full, sensuous here-and-now of the natural world. We might have expected Kalidasa to have more in common with the realistic pastoral of the *Georgics*. Yet the difference is apparent in every line. Virgil writes of practical farming; Kalidasa, of the wild flowers and the jungle. Virgil writes of man in relation to nature; Kalidasa, of man as part of nature. Virgil's attitude is essentially masculine. He thinks of man as imposing his will on the land; he thinks of nature as a force which must be subdued, tamed, controlled and brought into the service of man. In Virgil, and in the whole of European rural literature, until fairly recent times, we have the feeling that not far away, just behind the limits of cultivation, is the wild and threatening waste—marshland, heath, mountain, forest, the steppe or the tundra. With Kalidasa, on the other hand, all that he sees around him, the jungle as well as the paddy fields, is an aspect of the fecundity and prodigality of nature. If Virgil celebrates the masculine character of man, Kalidasa celebrates the feminine character of nature herself. His poem, though entirely free from dogma or religious sentiment, is really a hymn to the Earth-Mother, to the fruitfulness and beauty of all living things.

For, if man has a great place in Virgil's poem, woman has an equal place in Kalidasa's. A lovely succession of girls moves through his seasons as naturally as the winds and the birds :—

Maids decorate their mass of curly hair,
Dark like the rain-cloud,
With the fresh buds of the trailing malati,
And add to the exquisite trinkets of gold
Fresh blue lily buds on the ears.

Women and nature are so closely identified that it is almost impossible to know of which the poet is speaking. Nature repeatedly takes on the appearance of a girl :—

The smile slips from the petals of the
kumuda
Like the flicker of the smile
From the young wife's lips
When the loved one is going far away.

While the girl is often metamorphized into an aspect of nature:—

The traveller is now bewildered
To see in the utpala bloom
The dark beauty of his sweetheart's
eyes....

The whole creative process of nature is allied to human conception and birth, while human love becomes in itself both a symbol of natural reproduction and an example of it.

Thomson's attitude to nature, the attitude of the "picturesque," is in its essentials the attitude of the modern townsman. The country is seen as a series of views, as man's picture gallery, his pleasure garden, his sport's field and sanatorium. People are forgetting that in nature and in the land is the source of all our physical being, here on this earth. It is a dangerous forgetfulness which may lead not only to famine and disease, but also to the drying up of spiritual vitality. In the face of such threats both Virgil and Kalidasa, each in his own way, have a very special significance for us today. Their poetry has always given immense pleasure—today it has the added importance of prophecy.

NORMAN NICHOLSON

THE BOOK OF THE WORLD

Of this fair volume which we World do name,
If we the sheets and leaves could turn with care
Of him who it corrects, and did it frame,
We clear might read the art and wisdom rare;
Find out his power which wildest powers doth tame,
His providence extending everywhere,
His justice which proud rebels doth not spare,
In every page, no, period of the same.
But silly we, like foolish children, rest
Well pleased with coloured vellum, leaves of gold,
Fair dangling ribbons, leaving what is best,
On the great Writer's sense ne'er taking hold;
Or, if by chance we stay our minds on aught,
It is some picture on the margin wrought.

WILLIAM DRUMMOND

THE TWO ROADS

[**Professor N. K. Bhagwat, M.A.,** is a Pali scholar. He treats here of the two paths, one of Violence, the other of Non-Violence, to which the Buddha pointed. He taught, further, the method of developing the spirit of not injuring others, which unfolds love and universal compassion.—ED.]

From discipline by yoga springs Wisdom; from lack of it, the decay of Wisdom. On perceiving these two roads, one leading to decay and the other to prosperity, let a man direct himself so as to increase his wisdom. (*The Dhammapada*, verse 282)

The Buddha has given a very suggestive story in the *Cariya Pitaka* of two *yakshas* or strong men. One was called the "*Dhamma*" (the Righteous One) and the other the "*Adhamma*" (the Unrighteous One). The former was a mighty man possessed of supernatural powers and greatly compassionate toward the world. He taught the Tenfold Path of Goodness. The latter was a narrow-minded *yaksha*, teaching a life of licentiousness in body, speech and mind. Both these stalwarts travelled with their retinue and their friends, creating their own following.

Once upon a time these two came face to face, going in opposite directions, the yokes of their oxen rubbing against each other. The question was who was to give way to the other for the purpose of their passing. There was created a tense situation and the prospect of a terrible fight and bloodshed. If the Righteous One were to attack the Unrighteous in anger he would, with his own strength, reduce the latter to ashes; but in doing so he would also destroy the efficacy of his virtuous fire and *lose his soul*! He suppressed the fire and ire for the saving of his moral Person, and the wicked *yaksha* had the satisfaction of seeing the Righteous One give way to himself, and admit his superiority! But the story says that as soon as the wicked *yaksha* had passed triumphantly by his brother, getting a satanic satisfaction from the victory, the earth opened and swallowed his whole train!

This tale has its moral. The two *yakshas* represent the righteous and the wicked aspects of man. There is always the possibility of a struggle between these two. The wicked tries to override the righteous, believing that brute force will be triumphant, and in doing this he overshoots the mark and suffers in his moral essence. The consequence is that the so-called spectacular triumph dislodges him from his firm position and he is hurled below into the valley of destruction. The Righteous One, in yielding to brute force, maintained his moral stamina and his integrity and thus really triumphed over his brother.

The two World Wars have elo-

quently demonstrated the truth of this story.

How does a man bring on suffering? By neglecting the three avenues of action: body, speech and mind. Of these the last named is the first in importance. Among the depravities and defilements of the mind, covetousness, malevolence and a perverted view of life are the chief causes of moral deterioration. The mind is greedy and covetous by nature. It craves what it likes and an ill-disciplined mind does not ask whether it is being socially equitable or not. This paves the way for ill feeling against another and the mind, blinded by greed, falls into hatred. The mind argues wrongly and believes there is nothing wrong in depriving him of his possessions, since might is right. This sophistry leads the mind to wrong acts of speech: telling of falsehoods, backbiting, using harsh language, indulging in garrulous or profitless talk; thus occurs a further deterioration of a man's moral nature. When a warped mind is combined with unbecoming speech, the third downward stage is reached: evil action, killing, robbing, adultery, follow as a matter of course. This deterioration is the same for groups as for individuals. Fanning the flame of a sense of superiority, of race dominance or of colour prejudice, makes struggle inevitable.

The Buddha teaches how to avoid this deterioration and the final calamity; how to ensure human protection, human rights and peace for all. And it is not to be done by self-aggrandizement, domination over others or creating a gulf between man and man or race and race! The Buddha has indicated various methods for stopping the deterioration of human behaviour and human relations. To begin with the mind: the correct evaluation of problems and questions is possible only by a right view and a proper appraisal. The tendency to value things wrongly causes disturbance in the mind. Those who see essentials as non-essentials and non-essentials as essentials will make false evaluations based on wrong views. To understand essentials as essentials and non-essentials as non-essentials removes ill will and trains the mind to put a charitable construction on events, and facilitates the habit of evaluation from the point of view of the Self. This creates a bond of sympathy; thus the tendency to covet will be curbed.

Propitious for this training are good company, visits to eminent thinkers and philosophers, an investigation into truth, a good atmosphere, absence of clannishness, bigotry and narrowness of vision. The saints' and prophets' humane handling of intricate problems serves as a great object lesson to the mind, which thus becomes docile, ductile and free from defilements; it becomes steady. Such a trained mind controls speech, and then a man will not backbite, or treat anyone harshly and unsympathetically. He will

measure his words before speaking, will shun gossip and indulgence in useless chatter. His speech will be pleasing, full of love and fellow feeling, urbane, never creating factions, and it will go home to the heart.

Urbanity in speech will broaden the outlook, cement happy relations and this will tell favourably on actions as well. Loving human beings and all creatures, a man will not commit theft, will not lust, will not injure any living thing.

A man may thus prepare himself to be not merely a man of his race, community, nation, or family, but a citizen of the world. His ideals will then be governed by no sectarianism, no parochial spirit; he will treat all with consideration and equality. Such a man will be the ideal type and he will love to serve all. His pleasure will be in helping the needy and the poor, developing the underdeveloped, elevating the less privileged, the downtrodden and depressed; thus he will become a Bodhisattva or a Wise Being.

The Buddha thus showed the Path by which body, speech and mind can work in harmony and co-operation, in sincerity and seriousness, with a breadth of outlook and consideration for all. He aimed at developing perception and realization of the grandeur and sublimity of Living Nature, and thus paved the way for a proper appreciation of Beauty through his wonderful Art.

His Path was to supplant the selfish and the egoistic in man by substituting the unselfish, the universal and the all-embracing spirit of love instead. Becoming selfless for the altruistic service of mankind was the be-all and end-all of the life of the *Bhikkhu,* and the lay devotee. The Path which the Buddha asked them to walk consists of certain essential qualities and these have been beautifully expressed by a *Bhikkhu,* named Udayi. The poet bursts into the following song:—

I shall describe to you the Elephant (or the Sinless One). He does not do anything sinful; urbanity and non-violence are the front legs of the Elephant; mindfulness and general awakening constitute his hinder legs. Faith is the Elephant's trunk; indifference to pleasure and pain constitute his tusks; recollection is his neck and wisdom is his head; investigation and contemplation on the Dhamma are his sides; taking the pros and cons of any question is his tail; the Elephant entertains assurance; inwardly he is well concentrated; while going, the Elephant is wakeful; while standing, he is poised; while lying, he is unified; while sitting, he is covered with full consciousness. The Elephant is guarded on all sides. This is the possession of the Elephant (or the Sinless One). Wherever he goes he goes unconcerned.

This ideal development is the result and consummation of the Path taught by the Buddha. This and no other is the Road to prosperity. Shall we not follow this same Road?

N. K. Bhagwat

PROFESSOR KNUFT'S BOMB

A TOPICAL MORALITY TALE

[**Mr. Dennis Gray Stoll** is the author of several books and among them *The Dove Found No Rest* and *Man in Ebony*. He has a knack of disturbing his readers' complacency. His thesis in our October 1954 issue was the pressure to conformity experienced by "The Writer in the West." In this fantastic tale he finds another weak joint in the armour of Official Conscience and thrusts home.—ED.]

Professor Knuft, our senior atomic scientist, announced quietly to a press conference at the Savoy Hotel that his life's secret work was perfected. The journalists present expected a sensation, and not even the *Daily Mirror* was disappointed.

"You see, my bomb is quite different from all previous bombs," said Professor Knuft, stroking his beard soothingly. "It is morally selective. The effect will be felt by the guilty only. Innocent men, even in the immediate area of the explosion, will not be harmed. But the guilty will be struck down with all the terrible effects of radiation, no matter at what distance they try to take refuge. I am calling it the Selective Fission Bomb."

At the end of the foyer near the bar there was a rustle of notebooks coming out of pockets.

"Am I to understand, Professor," the *News Chronicle* representative asked, "that whole nations will be affected, or just individuals?"

The Professor smiled.

"Individuals. That is not to say, of course, that whole nations may not be guilty of causing a war. But the responsibility is always the individual's."

"But may this not have serious international consequences?" asked the *Manchester Guardian* correspondent.

"Very," replied the Professor. "But naturally this nation has nothing to fear. We have a clean slate."

"And the others?" asked the *News of the World*.

The Professor shrugged.

"Oh, well. Death by radiation is slow and very painful, as you know. And the genetic consequences may affect the children of the guilty for generations."

One of the older reporters, tall, heavy and slow of speech, shambled towards the door.

"Boys," he said, "this is it. I'm going to Canterbury to say my prayers."

It was this simple declaration that touched off the panic that within the next twenty-four hours was to shake the foundation of the modern world. Professor Knuft, who had been expecting a telephone

call from the Prime Minister, was grieved to hear the next day that he had caused a National Crisis that might very soon develop into an International Situation. He had expected to hear the welcome news of his elevation to the House of Lords; but instead the Prime Minister said, "Knuft, for God's sake deny it. Say it was all a misunderstanding over technicalities."

"But I used no technicalities at all," the Professor protested. "I was very careful about that."

"Never mind. Deny it."

"You are asking me to deny my life's work. Do you realize that my Selective Fission Bomb means the death of all guilty men? It penetrates the deepest layers of Motive and covers the widest Areas of Selective Inattention. No man who in the smallest way has contributed to the bringing about of war will escape his punishment. The worst offenders will suffer slow annihilation. My bomb will bring peace on earth, the end of armies and armaments, the everlasting rule of justice without war."

The Prime Minister groaned.

"I had hoped you might take a sensible view, Professor. The Archbishop of Canterbury advises me that moral judgments should be left to God. I have great faith in the Archbishop."

"And I have great faith in my bomb," said the Professor. "I've set it to go off at six o'clock this evening. Science will bring peace on earth at zero hour, even if you and the Archbishop are opposed to it."

"You must be mad," the Prime Minister said, and rang off.

Scotland Yard took Professor Knuft into custody within ten minutes. But this only made him more stubborn. He refused to divulge the secret of his bomb, or to say where it was housed. The only statement he made was: "Wait till six o'clock."

Every atomic research station in the United Kingdom was combed for the new moral weapon. All the Great Powers were informed, and all similar stations in Russia and America were thoroughly searched and the scientific staff screened. But nothing irregular was uncovered. None of the bombs anywhere answered to the description of "Moral."

"Heaven be praised!" cried the old journalist before the altar at Canterbury. "No scientist would be capable of making a Moral Bomb, so the glory must be God's."

At four o'clock Professor Knuft beat on his cell door and complained bitterly that he had not had his tea.

"The Prime Minister says you aren't to have any tea," the jailer replied. "That is, unless you tell us where the new deadly bomb is."

"Oh, does he?" the Professor screamed. "Well, tell him I won't."

The Friends Ambulance Unit was in attendance at the House of

Commons by five o'clock. There was an agitated searching of hearts in the front and back benches. Dark words like Kenya, Malaya and Cyprus kept leaping into the minds of conscience-troubled Members, despite their efforts to suppress them.

"But it all depends on what you mean by war," a young man with an even younger constituency remarked comfortably. Older Members were much surer what war meant. They had had more experience.

"Knuft is crazy," declared the Chancellor of the Exchequer, beating the despatch box with his fists. "The whole thing is obviously a hoax."

"Wishful thinking!" shouted a Member of the Opposition. "A good half of your last Budget was spent on armaments and the Forces, wasn't it?"

"But it all started when you were in power," retorted the Chancellor.

"Order, gentlemen," cried the Speaker during the riot that ensued. "Remember, all parties are in this together."

The Prime Minister rose to his feet and described the gravity of the situation. He declared that the country found itself in such a position that it would have to take the unprecedented course of relying on the services of its Pacifists. He regretted that in our darkest hour it was impossible to call upon the Commander-in-Chief to repeat his past successes. Already the Friends Ambulance Unit had nobly volunteered for service in the House, and he very much regretted any misunderstandings there might have been in the past. In other parts of the country Conscientious Objectors were rallying well.

By five-thirty-five sixty thousand Pacifists had been mobilized for Civil Defence. There was no time to prosecute those who refused to obey the order, but few did since they were all convinced that when the Professor's Selective Fission Bomb was exploded they were going to be the only people in the kingdom left unharmed. The prospect did not please them in the least. In fact, they were all terribly worried; even more worried than the Commander-in-Chief of the British Forces, who had a map of the world and a large box of little paper flags with pins, all ready for action.

"I was always against atom bombs," he told his General Staff. "Depriving honest men of a livelihood."

"Zero hour in twenty minutes from now, gentlemen," the Prime Minister announced to the House. "Has any Member a last suggestion to make?"

"Use the thumbscrew on Knuft," a well-known champion of Humanitarian Causes shouted. "Isn't there still one in the Tower?"

"Such things oughtn't to be

allowed," said the charwoman who was waiting to clean the floor of the House. But no one asked her whether she meant thumbscrews or Moral Bombs.

The B.B.C. announcer glanced at the news bulletin for that evening and swallowed hard. It began with the usual item, "Our Forces today...." In New York the TV networks hummed with the question, "Is Knuft a Communist?" In Moscow the radio declared, "Professor Knuft is a typical example of Capitalist degeneracy. This is another dastardly plot against the Soviet Union."

At ten to six Knuft's mother-in-law telephoned the Prime Minister to say that all the Professor really wanted was a seat in the House of Lords. The Prime Minister gave a cry of joy. He glanced at his watch and saw that there was not time to take a taxi to Wormwood Scrubbs. He telephoned the Governor.

"Tell Knuft he's been raised to the Peerage," he said excitedly. "Promise him anything he wants. Even a lifelong rebate on income tax."

But it was too late. Knuft was feeling disgruntled without his tea, and the prospect of the House of Lords, with or without income tax, was nothing to the glory he hoped to experience after his bomb had gone off. He would be in a strong bargaining position and could state his price to the world market—or what was left of it. He told the Governor to tell the Prime Minister that a scientist's integrity was not for sale. The Governor passed the message on.

"What a fool!" the Prime Minister exclaimed. "Doesn't he realize he's in this too?"

At two minutes to six the Friends Ambulance Unit picked up their stretchers and waited. Not only the House of Commons but the whole civilized world was holding its breath. The face of the President of the United States appeared on a little screen in millions of homes, and heaped the blame on himself for the rare instances in which Washington's policy might have been wrong. The country heaved a sigh of relief and vowed to vote for him at the next election if he came through the Ordeal by Selective Fission as unscathed as they and he fervently hoped.

In Moscow the loudspeakers were still busy abusing Knuft. They called him the Nero of the West so many times that there was a run on the University Libraries by many students who were not normally interested in Roman history.

In London the Prime Minister rang up the B.B.C. to say that he would be speaking after the nine-o'clock news—he sincerely hoped. The Director General wondered whether the detonation of the Bomb would affect transmission. Would the moral punishment of individuals extend to war machines also? The Prime Minister replied testily that

he couldn't say. The Director General had better consult his engineers.

The public was extraordinarily calm. Now that the crisis was upon them, some speculated whether the Bomb would go off with a loud long boom or a sharp, painful crash. Others made bets whether it would spread in a mushroom cloud or a spearhead. But many more went to the churches to be assured that even if, as the hymn said, "our strength is in Thine arm alone," it was only sensible to have a stock of hydrogen bombs handy in an emergency. Only the old journalist remained faithfully by the altar at Canterbury Cathedral until the verger asked him to leave. His prayer was: "God forgive me for the wrongs I have done others as I forgive them for the wrongs they have done me."

At six o'clock Big Ben shuddered in the tower of the House of Commons. At the same instant an extraordinary change took place in the Members. Many who had been sitting upright in their seats now slumped over the benches. The Friends Ambulance Unit attended them with swift efficiency. The Commander-in-Chief lurched over the table in his headquarters, scattering the paper flags all over the floor. The map of the world gazed down at him emptily from the wall.

Half an hour later the Friends Ambulance Unit reported that three senior Cabinet Ministers had had heart attacks, but were recovering well. About four hundred Members had fainted, but all but six had now come round. There was no trace anywhere of radioactivity. The nation felt a great load lifted from its mind at the thought that we had a clean slate—or almost. The Churches exhorted the people not to indulge in the sin of national pride. "Look," they said, "at the United States, where Billy Graham has had such a marvellous influence that Washington announces no casualties at all." The American doctors, however, disagreed, and said that there had been a marked intensification of stomach ulcers and indigestion since the explosion of the Moral Bomb. But all were agreed that the West had come out very well, and congratulated one another in public houses and public dinners.

"And what about Moscow?" the Prime Minister asked, gulping a glass of neat whisky. (Normally he was very abstemious and always took half soda.)

"Well, that's extraordinary, sir," his Secretary said. "But the reports are all clear."

"Are you quite sure?" the Prime Minister said in dismay. "Have we been through this terrible ordeal for nothing? Ring up the Embassy and get them to send me a report—in code."

When the report came through, it said that the loudspeakers in the Red Square had choked for a second or two at six o'clock. Otherwise

life in Moscow had gone on as usual.

"Strange," said the Prime Minister. "Are we to deduce from this that no one in Russia is guilty of wanting a war?"

"Unthinkable," said his Secretary. "The Professor has never failed to detonate his bombs successfully before. The devastation has always exceeded his calculations in a most satisfactory manner."

"How is Knuft?"

"The Governor says, still demanding afternoon tea, but perfectly healthy."

"Let him have it now. That's the least we can do to show our gratitude."

The Secretary did not understand. But, being a well-trained Secretary, he obeyed orders without thinking too much or asking questions.

"That Bomb was fixed wrong, I figure," suggested the President of the United States over transatlantic telephone. "Maybe it'll blow its top tonight."

"Never," said the Prime Minister firmly. "Knuft hasn't made a mistake in ten years. No bomb was ever detonated more successfully than his Moral Bomb, believe me."

The Prime Minister told the nation that night how Professor Knuft had always done a fine job, and now that he had done the best of all he had earned a long rest. It was up to all parties and factions to honour him and stop spreading rumours. Who knew for certain what went on behind the Iron Curtain? Millions might die overnight and not a word of the tragedy reach the straining ears of the Western world. We ought to thank God that everyone on this island was alive to go on with the splendid work to which we were dedicated, the bringing of a Christian peace to the world through democratic strength of arms. Now that we had the Selective Fission Bomb he did not think it likely that any nation would dare to start a war. But, of course, it was necessary to go on with our arduous preparations for that eventuality. We must not spare any effort to increase production of defence weapons of all kinds. The grateful nation listened and was even more impressed than usual.

Moscow declared through all its radio channels that the fact that no one had died in the Soviet Union when the Moral Bomb exploded proved beyond a shadow of doubt that Russia hated the very idea of war. It was common knowledge that millions had died or become incurably radioactive in the United States and Britain. The evidence was safely guarded in the vaults of the Kremlin where no one could see it. *Pravda* claimed that the bomb had been manufactured with the aid of American gold.

A widely publicized Senator announced in Washington that he had absolute proof that an Anti-Moral Selective Fission Bomb had been

manufactured in a Communist cell beneath Radio City, New York. When challenged to produce the evidence, he said that it would be un-American to divulge State Department secrets.

Although opinions and rumours differed, everyone in the modern world was agreed on one thing: the Selective Fission Bomb had been exploded and found them innocent. Of course the usual radioactive burns and casualties followed the routine bomb tests. The world went on with its business. Professor Knuft was released, and began his long vacation in Bermuda under strict supervision.

"Poor old Knuft!" said the Prime Minister. "His atomic work has been too much for him. He must have complete rest and no one must disturb him. No one."

"I always said the fellow was crazy," observed the Chancellor of the Exchequer. "Fancy refusing a permanent rebate on income tax! You should have listened to me at the beginning and avoided all this trouble."

"I said he was crazy too," retorted the Prime Minister. "I told him so to his face...."

"Then why on earth pretend that the Bomb went off?"

"My dear Chancellor, we are now in possession of a weapon that no one else can copy. It cannot be copied because it does not exist. That is a secret that I hope Knuft will never be sane enough to communicate to the world."

"My God!" cried the Chancellor. "That's brilliant. Now I understand why you are Prime Minister and I only your humble assistant."

The Prime Minister smiled and lit a cigar.

"Well, well. After all, if he'd been sane, God knows what might have happened."

Then he turned over his latest file listing the supplies of British armaments to Israel. At the same time the Kremlin was examining its counter-measures to supply armaments to Egypt. The President of the United States was giving his public a little paternal TV talk about the bloodshed and psychological damage that was being caused in the world by an ideology whose name there was no need to mention. It was a good thing, he said, that they did not possess an Anti-Moral Selective Fission Bomb. He happened to know that they could never possess such a terrible weapon. No scientist would dare to make it. He did not mention the latest shipment of U.S. arms to Turkey.

The only man who was disappointed that the Ordeal by Selective Fission had failed was the old shambling journalist who had gone to Canterbury to forgive and beg forgiveness. He wrote an article about his views, and his Editor sacked him.

"Don't be so sure it won't go off sooner or later, Chief," he said.

"I don't believe in the Last Judgment," commented the Editor drily, as he threw the article into the wastepaper basket.

"Neither did Babylon and ancient Egypt, Chief. And look where it got them."

But the Editor was already engaging a youth fresh from Oxford to take the old journalist's place.

"I want a hundred and fifty words on the decline of morals among the young," he said. "But no politics."

"Why not?" said the youth, who had no previous experience.

"Too immoral to print," sighed the Editor. "Now, if you want to keep your job, write what you're told and leave me in peace. I have to revise our leader on Professor Knuft's Moral Bomb for tomorrow's issue."

Fortunately the old journalist kept a copy of his rejected article, and this is it.

DENNIS GRAY STOLL

FRIENDS—FALSE AND TRUE

The Master Gotama said to the householder Sigala :—

"Remember thou who livest in the world that there are friends who are false and others who are true.

"These four are to be reckoned as foes masquerading in the garb of friends. The out-and-out robber; the person with the ingratiating talk; the smooth-tongued; the wastrel.

"These four, however, are true friends. The sincere helper; the same to you in weal or woe, his or yours; the giver of good advice; he who showers affection on you.

"And, Brother, how do they do all this?

"The robber will rob you stealthily; he plans to get much by giving little; his acts of friendliness are ensouled by fear; he follows one for his own benefit.

"The second is good at mere words; he greets you with talks about his past; he greets you with profession of what he is going to accomplish; he ingratiates himself with empty words; when requested to aid he laments his own ill-luck.

"The smooth-tongued fellow is compliant in evil works, but not in good. He praises you to your face, but behind your back he maligns you.

"And the wastrel? He is your mate in drinking liquor; he is ready to roam the streets at night; he joins you in loafing at festivals; he is with you in gambling.

"Now, Brother Sigala, listen to the four types of true-hearted ones.

"The real helper goads you when you are slack; he guards your property when you are heedless; he becomes your refuge when fears assail you; in the hour of need he supplies you twice over.

"Then there is the constant one, the same in woe or weal. He confides his secrets and guards yours; when trouble comes he is there at your side; his very life he sacrifices for your benefit.

"The third is the good adviser. He keeps you from wrong-doing; he points to the right way; he informs and instructs; he leads you to living the higher life.

"The last is affectionate to you; he rejoices not in your misfortune; he defends you against slanders; he commends who speak well of you."

—*Digha Nikaya*

MOSES AND MAYA

[**Mr. Peter de Morny,** whose book, *The Best Years of Their Lives*, was reviewed appreciatively by Miss Vera Brittain in our December 1955 issue, contributed to the same issue an article entitled "The Idea of Man." In it he challenged materialistic preconceptions and attitudes. In this article he takes a neglected old commandment to illustrate man's need to turn from outward-oriented living to inner and spiritual life.—ED.]

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them....—*Exodus*, 20: 4

To the many religionists in the West who know nothing of the important Eastern teachings on the subject of *Maya* the second clause of the Mosaic Decalogue has always been something of a puzzle and a stumblingblock, the general feeling being that it must not be taken literally, for what about portraits, photographs, films? In this instance, it is felt, Moses was carrying the Jewish monotheistic objection to images and idols a little too far. Such a commandment could hardly be applied to modern civilization. But to those who understand its esoteric meaning, and the vital importance of the doctrine of *Maya*, it is obvious that its violation has led steadily and inexorably to the immorality and materialism of the present age.

When the implication of an inspired teaching is not fully realized there is always a tendency to suggest that it was only meant for a certain age or particular circumstances. Thus, in Louis XIV's reign, it was inconceivable that the sixth commandment: "Thou shalt not kill," could possibly be applied to the monarch's wars so necessary to the glory of France. The popular Mosaic law in that age, in ecclesiastical circles, was "Thou shalt not commit adultery," and the Church exerted itself to the utmost to end Louis' rather respectable liaison with Madame de Montespan, who had borne him a number of children, while turning a blind eye to the thousands of young men lying dead on the battlefields of Europe as a result of the King's territorial ambitions. In the present age the sixth clause of the Decalogue is taken rather more seriously by a public that is weary of sacrificing its sons to the Moloch of war, but adultery is a favourite theme of books and plays, and easier divorce is one of the most popular of slogans.

But man cannot pick and choose his morality in this way with impunity. The Decalogue of Moses, like the moral laws of the Buddha and other *Rishis*, was inspired by a far more profound understanding

than that possessed by the common man, and the penalties of its violation affect the whole of humanity. The second commandment is no exception, though rather more obscure than the rest; and mankind would have done better to trust to the wisdom of the lawgiver and obey blindly until its meaning became apparent than to disregard it, as it has, so bringing upon the world the present disastrous consequences.

It is true that for many centuries the Protestants obeyed the letter of this law, understanding the danger of idolatry—the almost inevitable confusion of material symbol with divine essence, leading to mere ceremonial worship, instead of, in the manner of the mystics, seeking direct communion with Divinity—but they did not understand the full significance of this prohibition. And, today, the introduction of pictures and images into the Christian churches appears to be approved of by most of the clergy. But this is only one aspect of the universal idolatry which has resulted from disobedience to the second clause of the Decalogue. For this, viewed in the light of the universal Truth which is to be found in all the major world-faiths, obviously relates to the teaching of *Maya*, and was primarily the attempt on the part of a great seer and sage to keep mankind's attention one-pointedly upon the Eternal, the invisible, omnipresent God, instead of allowing it to wander to external distractions and so become mesmerized by the illusory objects and events of the outer world.

This is the secret of meditation and contemplation practised by the mystics and Holy Men of all time, and Moses, with his vision of an ideal State which he thought of as the Promised Land, obviously hoped that, as the result of keeping Jehovah's commandments, all men would become holy, or whole. Hence the importance of the instructions contained in the second clause.

The esoteric teaching which is at the base of this clause, but is seldom referred to in exoteric religion, is contained in Paul's words:—

> ...we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

This aspect of Truth, far more explicitly stated and constantly dwelt upon by the religions of the East, tends to become rather obscured in those of the West and Middle East, except among the Christian mystics and the Sufis of Islam. The teaching, which is universal, upon which Paul's realization is based, is that Reality is spiritual and invisible. The visible world has always been believed by Christians to be something that must inevitably pass away. In the East it is regarded as *Maya*, illusion, a dream state, or Reality wrongly viewed, and the whole aim of the aspirant of both

East and West is to disentangle himself from what the Sufis call "The Web," the world-enchantment, or delusion, and become one with that which is real and eternal.

In order to do this he must focus his attention in the direction towards which he wishes to go, and not allow it to be enticed or mesmerized by the allurements of the world he wishes to transcend—hence the fan in the hand of the yellow-robed Buddhist monk, the contemplative in his cave, monastery cell or solitary desert place. Attention must not be distracted from the goal if that is ever to be reached. This is true in all matters of life. It is obviously true of the search for God.

Western ignorance of this religious necessity was sharply pointed by a recent report on the exhibition of photographs in New York's Museum of Modern Art, entitled *The Family of Man,* depicting what was intended to be the history of man in the laudable endeavour to bring out the fact that mankind was just one family. The reviewer praised the films and pictorial magazines that had been instrumental in training the masses to learn by visual means. It certainly seems an easy way. All that is needed is to stand, or sit, and stare. A child can do it, and television with its instructional potentialities becomes one of the greatest educators on earth—as far as this sort of knowledge is concerned.

But what, according to the teachings of the Seers, are these viewers learning? More and more of the world's illusion; nothing whatever of Truth. Their attention is turned outward from morning till night. Reading the daily papers, attending to the demands of business, listening in to the reports of this world, gaping at the ephemeral, passing scene *via* television, film and play, modern mankind is going in an entirely opposite direction to that in which its saints and seers have gone, and is almost wholly given up to the worship and service of materialism. This is the tragic result of underestimating the importance of the second clause of the Decalogue, and of having dismissed it as unnecessary because it was not understood.

Nothing of the real man, the image and likeness of the Eternal, known in the East as the *Atman,* is to be learnt from such exhibitions as *The Family of Man,* any more than Brahm is to be comprehended by staring at the figure of an obese Buddha. All that can be perceived are the actions, gestures, habits, needs and customs of the visible, animal man, the ephemeral, ever-changing concept of man of whom the prophet Isaiah said:—

> Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?

Trust in the transient sense of man is doomed to disappointment; for, however willing to serve, how-

ever noble, he can never overcome the fact of his own transience and the limitation of his mortality. This is not the man who, as a son of the Highest, is brother to all men under the guidance of their common Source. The real man cannot be photographed or depicted upon screens. He is the invisible, mental-spiritual entity who, by constant spiritual communion, realizes his oneness with the Source of all, and therefore his unity with all that truly *is*.

It is this man that true education calls forth, this man alone who can love the Eternal with all his heart, mind and strength, and his neighbour as himself. Plotinus understood this truth about man so well, and applied it so consistently, that he refused to have his portrait painted, saying that it would not depict him but only a mere image of an image. Many of his contemporaries thought him eccentric in this instance, for, like the people of the present age, they failed to comprehend the implications of Moses' demand.

There have been Protestant sects that have seen the necessity for turning the attention from the world, which the ceremonialists, even while revelling in their imagery, have always theoretically agreed must be renounced, and, in the cases of the Plain Quakers and the Plymouth Brethren, have forbidden their followers the distractions of pictures, playgoing or dancing as explicitly as did the founders of Buddhism and Jainism. Their more "tolerant" fellow religionists have jeered at them for such puritanical behaviour, but they were nearer the Truth than their critics, though unable fully to rationalize their instinct.

We cannot walk in two directions at once. If an aspirant genuinely desires to renounce the world, the flesh and all evil, which is the avowed Christian aim, he must not allow his attention to be mesmerically rivetted to these things, as that of the people of the West all too evidently is today: on pictures, stories and plays of crime and violence; on sex; on medical reportage; on advertisements depicting every sort of luxury and self-indulgence. Such things constantly held before the attention of the public do very factually become their gods, or ideals, their concept of the highest good. To be able to enjoy the "goods" of this world, they are willing to sacrifice mind, body and soul. And this is percisely where those who profit from materialism desire the general public to be—in abject slavery to the task of winning the gaudy and unsatisfying prizes of the world; wage-slaves, without whom competitive industrialism could not continue. Therefore they must be kept in this state of conditioned bondage.

Thus the absorbed attention given to the things that are seen, despite the prohibition of Moses, and

the later warning that the Kingdom of Heaven is *within*, has led directly to the present threat of mankind's total engulfment in materialism. The scientific passion for analyzing matter as the one reality has naturally resulted in confirming the materialistic premise that there is no God, and it is triumphantly claimed that He provably does not exist because he cannot be found by means of scientific experimentation. The same argument is applied to the existence of man's soul and spirit. But he who has accepted the premise that the Supreme Being is Spirit will remain unmoved by both verdicts, for obviously if a search is made in the opposite direction to where the object of the search lies, that object will never be found, and the conviction that it does not exist will only be deepened. The further unreality is explored, the more remote Reality will seem; and *vice versa*.

Moses and the Seers of the East, well aware of the direction in which Reality lay, did their utmost to keep man's attention in that direction. They—and religion—cannot be said to have failed, as the materialists constantly assert that they have, when their instructions have continually been ignored and reversed. Unfortunately attention engenders great hypnotic power in whatever direction it is turned. The more intently matter has been examined and analyzed, the more absorbed have become the analysts, and the more excited the public about the marvels, toys and gadgets that have resulted from these researches, and we now have what M. de Jouveneau so aptly calls an almost universal "veneration of commodities." The net draws the oblivious fish ever closer to the shore. So far they are unaware of their captivity, but soon there will be a terrible awakening....

Moses, who had led his people out of slavery to Egypt, well knew the nature of all bondage, and the certain lure of the flesh-pots. While he could never have visualized the extent of the enslavement that would result from a disregard of his commandment, he was fully aware of the importance and necessity of obeying it. Mankind now finds itself on the brink of self-destruction mainly from ignoring this necessity. Hypnotized by the unreal, it loves and fights shadows. Nothing ever satisfies, and men and women blame one another for this fact instead of blaming their wrongly directed vision.

H. G. Wells once wrote a book entitled *Mind at the End of Its Tether*, and that is precisely where what Paul called "the carnal mind" is today, and will continue to be until men turn from external and visual to internal and spiritual living, understanding and obeying the neglected yet so essential demand from Sinai.

PETER DE MORNY

ARCHÆOLOGY IN EAST AFRICA

[**Professor M. Ramakrishna Bhat, M.A.,** who writes this interesting article from Africa, where he has been for some time, was formerly Professor of Sanskrit in St. Joseph's College, Bangalore. It seems evident from the points that he makes on the strength of his own observations as well as of extensive reading that the last word has not been said about African Culture, which goes back to a hoary past. A Uganda Cultural Mission recently visited India on the invitation of the Indian Council for Cultural Relations. A prominent member of that Mission, speaking at the Indian Institute of Culture, Basavangudi, Bangalore, at a Special Meeting on March 26th, said that the records of their country under their Kabakas went back to the twelfth century.—Ed.]

Africa is called the Dark Continent, possibly, on account of its inaccessibility to outsiders and the absence of written history. The past history of East Africa is practically a sealed book. The only sources of information are the local traditions of the various tribes, most of which narrate the stories of inter-tribal quarrels and tribal migrations. In many cases they may turn out to be mere fictions, based upon contradictory anecdotes. In the absence of other sources, however, the historian can resort only to them. If archæology helps him, he can verify the oral traditions with the aid of discovered antiquities. The written history of East Africa begins practically from the period of the arrival of European missionaries and explorers about a hundred years ago. Still this country is not poor in its archæological wealth or in relics of ancient civilization and culture. Many European archæologists, Professor Van Riet Lowe, E. J. Wayland, T. P. O'Brien, Dr. K. A. Davies, K. Ingham, Lanning, K. P. Wachsmann and others, have done a good deal of work in this field and aroused much interest in the ancient culture and dynasties of this country. The great ruins of Zimbabwe in Southern Rhodesia, for example, afford a rich field to the research worker. The discovery of the *linga* and other soapstone images in the sacred enclosure of the conical tower, the Sanskritic names of places and rivers, the worship of the Moon, the traces of the Swastika, the soapstone eagles perched on the walls—all these have driven such scholars as Walker, Van Oorddt and Leo Frobenius to the conclusion that the Zimbabwe is a replica of Dravidian culture. Professor Leo Frobenius is of the opinion that an iron industry flourished in the interior of Africa about three thousand years before it was known in Europe and that some bellows found in Central Africa had travelled from India *via* Madagascar.

Sir Mortimer Wheeler said in a recent lecture which he delivered at Kampala :—

The history of East Africa began, as nearly as we can possibly place it, two

thousand years ago, with one of the most remarkable books ever written by a traveller from Greece. He wrote a most vivid account of the traffic around the shores and across the Indian Ocean which linked East Africa, Arabia, the Mediterranean and India and China.

Owing to this intercourse among the coasts, Arabs and Indians were working and living together with Africans, Greeks, Italians and others in the first and second centuries, producing a wonderful conglomeration of races that is seen even to this day down the East African coast. Sir Mortimer adds:—

> If you find a drinking cup, made in Italy in the first century, in the same layer of soil as a mass of African material, then you may be sure that the African material belongs to the same phase.

We are told that for the Middle Ages China may provide the clue to the sequence of events on the East African coast, and that there are places where one can fill one's pockets with pieces of Chinese porcelain. Dr. Gervase Mathew and Sir Mortimer Wheeler visited the islands off the Tanganyika coast and found remains of the great mediæval trading centres, which were ruled by powerful Sultans who issued coins and built palaces, mosques, shops and fortifications. In Uganda too there are a few ancient structures of importance for antiquarian research.

The grim but fascinating history of the recently unearthed ruins at Gedi, near Malindi on the Kenya coast, was explained by Mr. James Kirkman, Warden of Coastal Historical Sites and of the Gedi National Park. He said that when he started his excavations he had thought he might find a pre-Arabic culture, but there was no evidence of that. There are remains at Gedi of a mysterious city with a stone gate overgrown with the roots of trees. Scholars are puzzled as to the reason for its abandonment. Some are of the opinion that the city might have been Persian or Arab in origin. Mr. Kirkman suggested that one of the reasons why Gedi was deserted was droughts which had followed regular and ample rains. Scholars believe that the Phœnicians had trading posts along the coast around 500 B.C. and that Hindus were trading and settling in East Africa even before that. Interesting evidence of the existence of an ancient civilization is afforded by the so-called Pemba beads, which can be picked up even to this day on the beaches of Pemba Island.

The Uganda Museum at Kampala has exhibits of domestic utensils, objects of a magico-religious nature, musical instruments of various types and the regalia of the rulers of Buganda, etc. There is great evidence of Stone Age cultures and some Iron Age ones in this country. Some evidence of the existence of indigenous iron industries centred in the kingdom of Bunyoro has also been gathered. In this connection G. A. Wainwright says:—

It has thus been shown that the iron industry, and, therefore, no doubt the name for iron which accompanies it (*-uma, -chuma* and *-dzuma*) was ancient in Bunyoro and Buganda, dating from a time long before any trade with the Arabs on the coast had reached those countries.

Dr. G. Mathew and Mr. Lanning had found iron objects at sites in Western Uganda which are traditionally associated with the Bachwezi, who are said to have been clever smiths, and iron is plentiful near the traditional Bachwezi headquarters, Mubende Hill. Iron slag is found at the sites of Munsa, Kalisisi and Bugangadzi. A square block of stone, in the grounds of the N.A.C. School, Munsa, is supposed to have been used as an anvil by the builders of the Munsa earthworks.

Mr. Lanning, an administrative officer, has done wonderful work as an amateur archæologist and published many papers in the *Uganda Journal*. He has discovered and studied many earthworks "clustered between the Bugoma Forest and the south side of the Katonga River" and found the one at Bigo to be the most extensive, the best preserved and most fascinating. The middens of Ntusi, about eight miles to the southwest, have yielded animal bones and potsherds in some profusion. There are earthworks of ancient origin in many places—Kagago, Kasonko, Munsa, Kalisisi, Kibengo, Karwata, Bujogolo, Kakindu and Buwekula —showing extensive systems of trenches, spreading over an appreciable distance, and traces of forts. Mr. Lanning has classified the trench systems into three types. Dr. Mathew observes that the earthwork at Bigo might have been used more as a cattle pen than as a fortress.

About nine miles south of the Kibengo earthworks there is a small reservoir, 40 feet by 300 feet, which holds much water. Its name is Nyangate-gera. (Note the similarity of *gera* and the Kannada *kere*, tank.) Wayland has recorded the discovery of traces of a number of dams, built to form irrigation works, near Ntusi. It appears from this that there was ample provision for the watering of cattle and for the needs of a rather large population. Similar traces of irrigation works have been reported at Bukulula in Buddu.

From the mound at Ntusi some vessels have been recovered. Some of these resemble the potsherds found at Zimbabwe. In 1950 Wayland discovered an egg-shaped clay cylinder with a flattened top and bottom. This has made Dr. Mathew come to the conclusion that it must have been a centre for worship drawing pilgrims to its gates. Mr. Lanning opines that even to this day there is a fertility cult at Masaka Hill, in which the haft of a spear is carefully buried amidst the roots of a tree.

The Geological Survey Department of the Uganda Protectorate has unearthed several primitive stone

tools, the most primitive Kafuan pebble tools and the finely worked and well-developed microlithic tools of the neolithic period, thus providing an excellent background for the study of archæology. The people of Uganda hold the Bachwezi in great esteem. They are supposed to have been the originators of a pattern of social organization and a religion which were sedulously imitated by successive dynasties. According to Roland Oliver they handed down

> a working system of administrative officialdom accustomed to ruling small districts...and a regimental organization under which young men were conscripted into the military service of the king.

There are conflicting theories about the Bachwezi and Roland Oliver hopes that

> with the contribution of archæology, it should be possible to add a chapter to the history of Uganda which would be of significance for the whole mediæval history of Africa.

An important feature of the finds in Uganda, leading to further knowledge of its prehistory, is the series of rock paintings in the Teso district. Mr. Lawrence has written an excellent article with illustrations on this subject in the *Uganda Journal* for March 1953. It appears that a European missionary was the first to discover it some ten years ago. Near Nyero are numerous granite outcrop hills arising to heights of two or three hundred feet above the surrounding area. This is called in the native language "the place of the cowry shells." This name might have been suggested by the paintings inside, resembling cowry shells. In two of the many rock shelters paintings have been discovered. The author says that one group contains the remains of an acacia-pod design; the next, a canoe with paddlers; the third, unidentifiable faint markings; and the fourth and largest, two or three canoes, acacia-pod designs and many concentric circles, besides many designs formed like U's, dots and exclamation marks. Besides these there are line drawings probably representing human beings. Another group of rock paintings, at Ngora, five miles from Nyero Hill, consists of geometrical designs executed in red pigment. At this place a small trench dug by Harwich has yielded bones, teeth, a carved bone implement and potsherds with different designs. He has also found artefacts in both lava and obsidian, and admired the skill in design. He thinks the remains discovered in the main shelter suggest "a long occupation from Stone Age times." It is believed that these paintings were executed by Bushmen who occupied the shelters.

On the flat top of the Masaka Hill there are portions of an earth rampart about 6 feet wide, enclosing a circular area about 180 feet in diameter. Broken pots of some antiquity were discovered in the centre of the circle. This place is supposed to have been a great centre of worship for the local

people. Three ceremonial vessels of different shapes and sizes and an old elephant tusk have been discovered in this place. Other articles found are one receptacle of baked pottery, a pot used for drinking beer, a spear haft, a spear and a large and unusual type of clay bead or amulet.

Of considerable historical importance are the *Amagasani*, shrines, of the Babito dynasty of Bunyoro in Uganda. Some of these are well kept, others neglected. From these it is possible to reconstruct the practices connected with the burial of royal personages. In one such shrine the following articles were discovered: an iron carpentry tool, a metal bell, strings of beads, red, pink, blue and white, etc. The dead man's personal spear, drums and shield were also kept there.

Marshal attaches great importance to the Entebbe Peninsula on account of its having remains of prehistoric cultures lying scattered, often on the surface. The artefacts discovered in the Aerodrome Cave "represented an industry which was homogeneous and represented an advanced phase of the Late Stone Age Culture," according to Professor Van Riet Lowe. There are also some "open stations," where a dense scattering of quartz tools like crescents and awls has been discovered. The pottery found therein is of special interest in that it does not resemble in paste, form or decoration the sherds found in other sites, but compares with discoveries made by Leaky in Central Kavirondo, in Kenya. Marshal says that all these pots are reminiscent of the Peterborough (Neolithic B) culture of the South of England. Some low mounds discovered nearby suggest that it was once inhabited by people. The microliths finely worked in quartz show a high degree of skill.

At Engaruka, Tanganyika, there are stone ruins of a great village, where the inhabitants were perhaps once concentrated for defence against the Masai. On a frontage of about three miles tier upon tier of terracing is still clearly visible and a closer inspection shows the rock-built homes, the graves and the huge cairns of a vanished people. There are some prehistoric wells at Naberara in Masiland.

In many East African cities there are amateur archæologists and Archæological Societies which are doing very good work to unearth the past of these regions. In all the important towns there are museums which exhibit the archæological finds and other interesting articles and specimens. After all, Africa is not so utterly a Dark Continent.

M. RAMAKRISHNA BHAT

NEW BOOKS AND OLD

RELIGION AND RELIGIONS*

[In the following article an important volume is reviewed by **Dr. Erwin Isaac Jacob Rosenthal, M.A. (Cantab.),** who has been a well-known educationist and has written several books, among them *Avicenna's Influence on Jewish Thought* and *The Place of Politics in the Philosophy of Ibn Rusd*.—ED.]

Why should a book which has reached its fifth edition be reviewed and attention called to it? The answer is: because its message is even more relevant to our strife-torn world today than when it was first published over twenty years ago. The distinguished author, veteran thinker of modern India and enthusiastic interpreter of India's religions and culture to his own beloved country and to the West, deserves our respect and admiration, even if some of us cannot subscribe to all he says about the major Semitic religions (Judaism, Christianity and Islam) in his valuable, forceful and challenging attempt to stress the "Essential Unity of All Religions." But no responsible person, sickened by the disunity and disharmony of our age, and yearning and striving for positive, peaceful co-existence and harmonious co-operation between all men and women of good will all over the globe, that is to say, no truly human being, can afford to ignore Dr. Bhagavan Das's impassioned appeal to build a humane world on the basis of so much that does unite the different religions.

But it would not be honest were I to conceal that adherents of the Semitic religions cannot share the concept of God and Man of a theosophy based largely on Vedism, even if the latter is so finely and persuasively interpreted as by Dr. Das. For his concept of God is one of complete immanence, whereas the God of Jews, Christians and Muslims is both immanent and transcendent. As a result Dr. Das's attitude is anthropocentric, which is quite natural from his Vedic point of view, and not theocentric. The emphasis is on the Self. All religious persons will agree with the author that it is man's aim to find God, but not all can acclaim his statement that the Way leads to the God within, "*i.e.*, to the realization of the identity of the individual with the Universal Self; whence illumination, and assurance of Immortality" or his identification of God with Man in these noble words:—

> When man has found God, his own Eternal and Infinite Self, and has thrown away his smaller self, he has himself become the Truth, the Life, the Way, and no longer needs any other way to God.

There is, to my mind, a serious cleavage between the theology of the Indian mystic, Bhagavan Das, and that of a Jew, a Christian or a Muslim, and it is only due to the preponderant mystical component in Dr. Das's religious personality that he arrives—on the basis of mystical experience and ignoring doctrinal differences—at the "Essential Unity of All Religions."

Endowed with a remarkable capacity for synthesis, the author marshals his evidence from a wide range of religious sources. Since his starting-point is

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**Essential Unity of All Religions* Compiled by "BHARATA RATNA" BHAGAVAN DAS. (The Theosophical Publishing House, Madras, India. ci+904 pp. First Edition 1932, Fifth Edition 1955. Rs. 7/8)

naturally Vedism, he interprets the Bible (both the Old and the New Testaments), the Quran and Hadis and Zoroastrianism, in this sense. He is naturally enough on much safer ground when drawing his illustrations from Jewish, Christian and especially Muslim mysticism, which contains Persian and Indian elements to begin with. His judicious choice of representative passages cannot be praised too highly. This abundant material proves beyond doubt the essential unity of all religions where the Good Life, a truly religious way of life, is concerned.

There is a good deal of common ground, essential and calling for a common front, in moral aspiration and intellectual pursuits to justify the theosophist's appeal for united action in the noble fight for peace on earth and the brotherhood of man. Dr. Das is undoubtedly right in stressing man's destiny and purpose, and although essentially a humanist he is decidedly a *religious* humanist, even though his religion is, to repeat, centred in man and in the divine in man rather than in a God who is simultaneously immanent and transcendent, the God of Revelation and Command.

Dr. Das differs from the agnostic and atheist humanists in that he insists on the necessity of Religion; without Religion man cannot attain his highest destiny. This Religion is, for him, not bound to any particular form, but, as *the* essential Religion, unites adherents of all existing religions in one "common humanity in a loving Brotherhood." Such a union "will make the beginning of a new beneficent era, an era guided and governed by Scientific Religion and Religious Science." He does not want to set up a new religion; but stresses the pressing need of our time for a re-proclamation of the "*Essential* Eternal Universal *Religion*" which he discovers in the sacred scriptures of the great religions of the world. The temper of the times, the prevailing climate of opinion, make it seem likely to take the form of a "Scientific Religion," according to his view. The new proclamation of Universal Religion, made "on 'democratic' lines, *i.e.*, the lines of 'majority-rule'" will, he believes, produce actually a Universal Religion. But "those beliefs and observances on which all are agreed" as constituting Universal Religion, as understood by our author, may, I fear, only be shared by the mystics of both the theocentric and the anthropocentric religions. Dr. Das may be right and actually more alive to the temper of truth-seeking men and women of our time, to their desire for "spiritual bread" as well as "material bread"—to use his own terms—than are the adherents of the Semitic, theocentric religions, who are bound by long tradition to a historical form of belief and observance which, for them, it will be very difficult to forego. But his disregard of historical tradition and continuity must not blind those adherents to the imperative duty which he so eloquently and sincerely places before all of us, *i.e.*, to sink our differences, our separateness, and to concentrate on that which should bind us together in one brotherhood, in mutual consultation and co-operation for the systematic organization of peace, for an "adequate and equitable distribution of (*a*) Spiritual Bread and (*b*) Material Bread."

It is this appeal to our social conscience and our spiritual responsibility as truly human beings which must transcend our doctrinal, theological differences. In facing the latter squarely I only want to emphasize the vast area of agreement laid bare by Dr. Das's great work of synthesis and his inviting of all men and women of good will to cultivate this common soil.

All depends, as he says, on the Right Choice, the Golden Mean, the Golden Rule of all the great religions. He clearly recognizes that this Golden Rule must remain a pious wish unless and until it is provided with a full technique, *i.e.*, a "complete Social Organization."

Our task is effectively to subordinate our lower to our Higher Self. Thus he says:—

> In short, what the Human Race needs today, is a World Religion, which will *not* be a new, separate, distinctive, exclusive religion; but the very oldest, indeed eternal, all-inclusive, universal religion, which will expressly *include*, explain, interweave, reconcile, synthesize, all existing religions; and will also provide a World Order, a World Organization, which will not abolish any, but will include, moderate, federate, all existing nationalities.

Impelled and guided by this high resolve and purpose, Dr. Das sets out the *"Vedic Scheme of Individuo-Social Organization"* which he considers adequate for the solution of our seemingly intractable moral, social and personal problems. Since all living religions of the world are gathered in India, he believes that "India's mission seems to be to inaugurate a new Re-form, a Re-incarnation, of the Eternal Universal Religion, in shape of Scientific Religion."

His exposition is admirable in its fullness and relevance to our times; and while some or even many, on this side of the globe, may not be so certain of the applicability to the sceptical, tired, sophisticated Western mind of Dr. Das's proclaimed solution, we must give his plea full consideration. For we have witnessed the emergence of India to independent nationhood and we must all be grateful to her statesmen and thinkers for raising their powerful voices against one-sided alignment and for a peaceful co-existence worthy of man's spiritual stature. Those who are hungry for "Spiritual Bread" should turn to this book and derive from its many pages determination and courage to work for unity in diversity, for the betterment of mankind and the glory of God, however we may understand and interpret him.

ERWIN I. J. ROSENTHAL

Gautama: The Story of Lord Buddha. By SHAKUNTALA MASANI. (Blackie and Son (India), Ltd., Bombay. 119 pp. Illustrated. 1955. Rs. 4/8)

Shrimati Shakuntala Masani's book, retelling for children the beautiful story of India's greatest Son, will appeal to the minds and hearts of many child and adult readers, in India and abroad. Nena von Leyden's illustrations add to the book's charm, as do the apt quotations from *The Light of Asia* chosen as chapter headings.

It is inevitable, however, that lovers of that classic poetic version of the Buddha's life and teachings will compare the treatment in the two books of certain episodes in that grand life. The most serious of the disagreements is in the motive given for the Great Renunciation. Its deeply moving appeal is lost when, as here, it is ascribed to the Prince's desire for peace and everlasting happiness instead of to his yearning "that light may break and all flesh learn the Law." Even a child can respond to the ideal of giving up something that it values for the benefit of another, and even a child may condemn the infliction of sorrow upon others with an impliedly selfish motive. Strangely enough, but fortunately, the very lines chosen to head the chapter point to the nobler motive:—

> And none hath sought for this as I will seek
> Who cast away my world to save my world.

Some may find the references to superphysical interventions and powers redundant in describing a life which was itself a greater marvel than these, but they may catch children's interest, and Shrimati Masani's attitude is reverent throughout.

Such a delightfully got-up little book is an exemplar which other publishers in India will do well to copy.

E.M.H.

Crime and Social Action. By GEORGE GODWIN. (Watts and Co., Ltd., London. vi+277 pp. 1956. 18*s*.)

A popular exposition of the principal problems of penology which seeks to answer the question what is the proper object of criminal penalization—to punish, to deter, to reform or in some way to combine the three, as a companion book to the "who-dunnit" and the "crime thriller," is the welcome promise of *Crime and Social Action* by George Godwin.

The book begins well, with an easy narrative history of the humane study of the criminal and the problem of his punishment (penology proper), beginning with the work of Lombroso, working through the pioneer thinking of Beccaria, Bentham and Romilly, and proceeding to examine the foundations of the Howard League for Penal Reform and the work of Elizabeth Fry. Included are critical surveys of the Auburn and Philadelphia systems and a section of chapters on the factor of insanity, including hereditary defects. These sections are valuable. But on the strength of one of the wisest things ever said about crime, that severity of punishment is less important as a deterrent than certainty of detection, a final section of six chapters is devoted to the science of crime detection, commonly called criminology, and especially to the part played by the other specialized sciences in that quest.

The history in this section is absorbing, and doubtless of value to the student of sociology, but one feels that it belongs to another book, and indeed that it merits a book to itself. One feels a little disappointed that the topic of penology is dropped at a crucial point in the survey, in fact just where the real difficulties begin to bristle, and that its place is taken by a scantily detailed collection of real-life blood-curdlers and their detection. After all, that sort of thing is the perennial subject of rehash in the popular Sunday newspapers!

One would have liked a comparison of conditions in contemporary English prisons with those of foreign countries. Half a loaf is better than no bread, however, and the book will have served a useful purpose if it awakens the mind of the ordinary reader interested in crime, fictitious and real, to this urgent problem which has both its ethical and practical aspects. To achieve justice for society claiming to be protected and for the law-breaker, who should receive no less yet certainly no more than, in consideration of all the circumstances of his individual case, he deserves, is the problem.

Mr. Godwin could have started his history of penal methods among humane thinkers earlier than Lombroso. Epictetus tells of an ancient Greek philosopher who was urged to prosecute a vagrant who had stolen from him. "If I did so," said the unnamed philosopher, "I should ask the judges to let me take the fellow home to live with me, and I would guarantee that at the end of twelve months I would be able to hand over to the court a useful citizen; but because I know that the judges would think me mad or worse and would refuse my request I will not prosecute." This might be a free rendering from Fragments of Epictetus, No. lxii:—

> Lycurgus forbore to give him any punishment. But having instructed and rendered him a good man, he brought him into the theatre; and, while the Lacedemonians were struck with admiration, "I received," says he, "this person from you injurious and violent, and I restore him to you gentle, and a good citizen."

A lot needs to be done to bring modern criminal law up to that level of enlightenment.

BERTRAM HENSON

Buddhist Meditation. By EDWARD CONZE. (Ethical and Religious Classics of East and West. George Allen and Unwin, Ltd., London. 183 pp. 1956. 12*s.* 6*d.*)

Buddhism recognizes a number of meditational exercises and practices that depend for their full functioning on peace of mind. They are disciplines, not daydreamings, and their ultimate aim is "enlightenment, or the state of Nirvana." Dr. Conze's new book, incorporating his own translations of apt selections, mainly from the *Visuddhimagga,* is an able guide to some of these old methods of conquering the "enemies of spiritual quietude" so as to narrow "the field of attention in a manner, and for a time determined by the will." In the Introduction he has some interesting things to say about mental health being the goal both of the meditator and the modern psychologist. But although meditation may not be consciously practised for this end, it may follow more or less automatically in the wake of mind-control and so in a contemporary setting may be of some psychotherapeutic value. Therefore, that Dr. Conze here gives a concise and clear presentation of various Buddhist meditational practices, after having judiciously pruned and abbreviated the prolix but authoritative Buddhaghosha, is a labour that will almost certainly bear fruit in the present day.

The student, whether his chief interest be to practise meditation himself or to learn something about earlier ways of thought, will find the old Pali terminology and argument live vividly again in twentieth-century English dress. On the other hand, Dr. Conze already knows my dislike of "wholesome" for *kusala,* and surely *sasana* is teaching or dispensation rather than "religion." "Doomed to" for the termination *-dhamma* (p. 72) belongs to another tradition; better is "of the nature of" or "liable to." And what is the Pali for "a sense of guilt"? (p. 77)

In the second edition, which I hope this work will need, on the crest of the wave and full of abiding interest as it is, two oversights call for correction: "Pillars" of mindfulness (p. 71) to "applications," and "worms" on p. 37 to "parasitic animals" as on p. 89.

The book concludes with a useful collection of numerical lists.

I. B. HORNER

The School of Self-knowledge: A Symposium from Mediæval Sources. Translated from the Latin by GEOFFREY WEBB and ADRIAN WALKER. (Fleur de Lys Series. A. R. Mowbray and Co., Ltd., London. 49 pp. 1956. 2*s.* 6*d.*)

St. Bernard, in the twelfth century, was one of the greatest statesmen in the history of Europe. He was also a great mystic and saint. Here is a little book of extracts from the writings left by three of his followers, in his own and the following centuries. Their thoughts and sayings are of a deeply devotional character, and are in a sense timeless. For instance:—

> Man made in God's image, was meant to resemble Christ, God's image, in every feature. We are meant to be like our Lord in all things, in His pure vision of the truth, in His love of peace and in His love of the love of God.
>
> Why is it, then, that we will lose ourselves in outward things, thus seeking vainly for the One Who is all the time within us? If we would be with Him, we may be sure that we shall find Him within us.
>
> Our reward in heaven is to see God, to live with God, and to live with the very life of God. It is to be with God, and to be in God, who will be all in all.

Of these great eternal truths we need constantly to be reminded.

JOHN S. HOYLAND

Last and First in Burma (1941-1948). By MAURICE COLLIS. (Faber and Faber, Ltd., London. 303 pp. Illustrated. 1956. 30*s*.)

This latest book by my brother, Maurice Collis, is perhaps his most important. For what we have here is a volume giving an account of the last days of English rule in Burma, written by an I.C.S. and yet as sympathetic towards the Burmese point of view as that of the British. I do not think anyone except my brother could have thus held the balance.

Yet the book has obviously involved immense difficulties. He had to make sense of a quantity of confused papers and to try and extract the truth from people who had a very limited idea of what had happened and yet were convinced that everyone involved in the story except themselves was a scoundrel or an idiot or impossible. Somehow sense had to be made of it all and the facts, as established in the documents, clearly set down. He succeeds in this task, and history, never clear to those partaking in it, achieves shape under the hand of the historian. His summing up of the inevitable calamity in Chapter XIX will not be easily written off by either side.

The author is equally successful in doing justice to Sir Reginald Dorman-Smith, the Governor General, who has been maligned for years, and to the young, strange, doomed leader of the Burmese, Aung San. Upon the first he bestows his knowledge of affairs; upon the second his power to unveil the pathos of destiny surrounding certain men of action dedicated to a single aim. Between the entangled official world of the one, and the melancholy of the other, stands in this story a third figure—as does Falstaff in *Henry IV*. This figure belonging both to High and Low Comedy restores the balance. He knows nothing of officialdom, nothing of manners, old or new style, nothing of diplomacy. To him Lord Mountbatten is "the glamour boy" whom he gets on with though "he does have curly eyelashes." Chiang Kai-Shek is "the peanut." He himself is "a goddam American in the driver's seat." Some such figure is generally to be found in my brother's books. Here he was greatly needed to humanize and give humour to the situation. Strange that he should have been gratuitously supplied by America!

JOHN STEWART COLLIS

Amphibian: A Reconsideration of Browning. By HENRY CHARLES DUFFIN. (Bowes and Bowes, Publishers, Ltd., London. viii+317 pp. 1956. 30*s*.)

Mr. Duffin gives a general assessment of Browning and the bulk of his book is a survey of Browning's personality, poems and thought. The conclusions are sane and sensible, the style and method somewhat disappointing.

To give a one-volume survey is difficult. The account of Browning's personality is neither short enough for a coherent sketch, nor long enough for a completely integrated picture. Similarly many comments on the poems are too local for general application, yet not detailed enough to give the insight obtainable from profound analysis.

Mr. Duffin's imagery seems to me regrettable, *e.g.*:—

> To say that Browning's philosophy has worn badly probably means nothing more than that it is too strong meat for the acidified stomach of the present age. (p. 253)

His tone is frequently dogmatic, *e.g.*:—

> He knew well that the polygamous instinct belongs to the primitive, exuberant, wasteful stage of natural development, and that monogamy is among the supreme spiritual achievements of civilized man.... (p. 243)

> ...but he rightly distrusted reason, knowing that (except where intellect rises to the height of genius) it cannot travel even halfway to the goal of truth. (pp. 219-20)

His strictures on Juan ("a mere heartless cad") and on Browning's declaration that sorrow preponderated in his life (which he probably knew better than Mr. Duffin) are also unfortunate.

I think Mr. Duffin underestimates the consistency of Browning's thought, which I conceive as harmonizing his optimism, his sense of the suffering in life and his conceptions of evil as a temporary goad to spiritual effort. I believe he conceived of this life as a state of probation, of man as a threefold being with many lives in this and other worlds, and of the unfulfilled aspirations as often the most valuable part of a man's life. Faith, I think, was more important to Browning in the sense of a seeking for the divine within, than in the sense of "belief." If this is so, then it makes Browning's explanation of evil (which seems fundamentally at one with that of Boehme and Paracelsus) profounder and more relevant than Mr. Duffin would have it.

Mr. Duffin is most enlightening and stimulating when defending the idyllic happiness of Browning's marriage and when analyzing the subtlety and mastery of Browning's verse at its best. His claims for Browning are reasonable, sympathetic and challenging, while weaknesses are not ignored. The hints he gives of his own conception of poetic inspiration are intriguing. His concluding chapter, perhaps the best in the book, has a fine balance of judgment in avoiding both excessive praise and excessive blame.

PETER MALEKIN

The Philosophy of Plato. By RUPERT C. LODGE. (International Library of Psychology, Philosophy and Scientific Method. Routledge and Kegan Paul, Ltd., London. ix+347 pp. 1956. 28*s*.)

Two dangers beset a would-be interpreter of a great philosopher of the past: one, that too much attention may be paid to an historical placing, and that the philosopher's debt to his predecessors and influence on his successors may be shown but no attempt made to assess his value for the present; the other, that emphasis may be laid on the logical evaluation of his arguments and no mention be made of how he fits into the history of thought. Professor Lodge's book attains the "golden mean" and this is done by giving a prefatory chapter in each province of philosophy showing how much Plato's predecessors had attained and then a following chapter showing how Plato, in most cases, combined and transcended the views of earlier philosophers. The book is a healthy corrective to the notion that Plato ignored his predecessors and started from scratch. Professor Lodge shows that Plato's position in ancient philosophy is very similar to that of Kant in modern philosophy.

There are one or two minor criticisms I would like to make. Professor Lodge continually refers to the Platonic forms of goodness, beauty and truth. I know of no place in any of the Platonic Dialogues where truth is considered as a form, and beauty is only spoken of in the *Symposium* and *Phaedrus*. In his more strictly philosophical moments Plato speaks of the form of the good alone as the unifying principle of the other forms. It is the gravest weakness of Professor Lodge's book that no attempt is made to explore the intricacies of Plato's theory of forms. A passing suggestion that they are "ideals" (p. 35) suggests a new way of looking at them, but it is not sufficiently elaborated.

Another matter on which I must cross swords with Professor Lodge is his distinction between Socrates's and Plato's ideas. There has been much discussion as to how much of the Platonic

Socrates is Plato and how much Socrates. There are so many widely differing conjectures that it would seem safer to speak of the earlier and later Plato.

Finally I must find fault with Professor Lodge's all too free use of words such as "realist" and "empirical." What, for example, does "empirically right" mean? (p. 123)

On the whole, however, it is a very readable book and it would be a profitable investment for any intending student of Plato.

T. E. S. FLINTOFF

The Aim and the End: Lectures and Addresses. By SIR JAMES COLQUHOUN IRVINE. (Oliver and Boyd, Edinburgh and London. x+313 pp. 1956. 21*s*.)

Too often a volume of collected Lectures and Addresses, occasional pieces delivered at academic conferences, annual meetings of societies and the like, is merely another monument to the distinguished departed. Not so with *The Aim and the End*, for Sir James Irvine not only had an intellect of rare quality but had also perfected a literary style which successfully transferred the vigour and individuality of the spoken word from the lecture hall to the printed page.

Hence one imagines his editor has had little to do save to arrange these papers as a chronological record of a great Principal of the University of St. Andrews, and here and there, no doubt, to delete dated or repetitious matter.

It was Sir James Irvine's eminence as a scientist specializing in chemistry that singled him out in the academic world; but it was his faith, his great gifts as an administrator and his practical grasp of realities which made the man a kind of ambassador to the world at large, East and West, largely for the dissemination of ideals of "Citizenship in a Scientific Age," ideas of university education in a technical era, and of his own individual faith in God and what are sometimes called the old-fashioned virtues.

The twenty-six addresses here reprinted present Irvine as a public servant. The full-length biography which is his due will show us how the man was made from youth to maturity. When in 1952 he died at the age of seventy-five, he still possessed the vigour of the great teacher he had been and the ability to utter inspiring words on a formal occasion:—

> Faith is a necessity in times of bodily distress, and at all times in spiritual life. I must warn you against the complacency which suggests that a benign Providence will cure all the ills of a tormented world.

He thus addressed students in the University Chapel, on their way to the Examination Hall. It was so characteristic of the man to mingle thus his message of faith with the stern advice of a wise and experienced mentor who, if he looked often at the stars, for the most part kept his searching gaze on the everyday affairs of the men and women for whom and with whom he worked so devotedly.

F. SEYMOUR SMITH

Introduction to the Bhagavad-Gita. By D. S. SARMA. (International Book House, Ltd., Bombay. 69 pp. 1955. Rs. 2/4)

Dr. Sarma has revised and rearranged the material of his articles published in THE ARYAN PATH (1940) and his book, *Krishna and His Song*, and composed this useful small volume. All Dr. Sarma's books are helpful in a threefold way: for reference, for study and for meditation. He has made a real heart study of his subjects, especially of the *Gita*, and we may all be grateful for this Introduction to it.

E.P.T.

The National Culture of India. By S. Abid Husain. Foreword by S. Radhakrishnan. (Jaico Publishing House, Bombay. 205 pp. 1956. Rs. 2/-)

Defining culture as "the sense of ultimate values which a certain society has and according to which it wants to shape its life," Dr. Husain depicts the central characteristics of Indian culture, as reflected in its development from ancient times down to the present day, against the historical background of the different periods. The atmosphere in which the Indian mind has grown and developed, he asserts, has resulted in endowing it with "the capacity for contemplation which dominates all other mental powers, and the capacity to see and apprehend unity in diversity." How this has influenced, and in turn has been influenced, by the tide of affairs is ably discussed in chapters dealing with the Vedic period, "The Hindustani Culture," "Hindu-Muslim Culture in India" and "The Impact of English Culture," in the last of which he gives a brilliant analysis of what he terms "colonial English culture" and of the educational system which has tended to make large sections of the population "brown foreigners."

As Dr. S. Radhakrishnan points out in his Foreword, Dr. Husain's presentation of the subject is marked by "ability, vision and purpose." The book is, in many ways, an inspired attempt to solve the problem of national unity and reflects an idealism which lacks neither balance nor a sense of realities.

It is a thoughtful, well-documented and stimulating book. In the bleak and arid political atmosphere of the day it infuses a spirit of faith, hope and love.

Hilla C. Vakeel

Equities. By Lila Ray. (The Indian Institute of Culture, Bangalore. 88 pp. 1955. Price not mentioned)

As a lily, pure and fragrant, may rise "from a heap of rubbish on the roadside," so this little book, illuminatingly simple, rises above the chaotic welter of most of the social and political thinking and writing of today. It is when the heart has "worked through the snares of delusion" that the mind—if content to follow—can throw the light of true reason upon life's problems. Lila Ray exemplifies this and has given us a rare and practical gift in *Equities.* It can help anyone to see to the core of many modern dilemmas because it is deeply human in its approach to and treatment of political and social ideologies and conditions.

Most of the essays have appeared in The Aryan Path, and all of them deal with the basic human issue: man, without any distinctions. The common man everywhere is now "struggling with greater intensity than ever before for the recognition of his common humanity, common sense and common integrity." Lila Ray does not allow the issue to become confused, though she deals with the economic, social, political, religious and intellectual fields; it is man as man that matters: "All else must fade into insignificance beside him."

Yet with all its topical modernity there is a timeless quality about *Equities* that will keep it useful and helpful for a long time.

E.P.T.

THE INDIAN INSTITUTE OF CULTURE

[The lecture which we publish below was delivered at the Institute on the 15th of March, 1956, by **Major-General S. L. Bhatia, M.D. (Cantab.), F.R.S., I.M.S. (Retd.)**. The Chairman on the occasion was the Principal of the National College, Bangalore, Professor K. Sampathgiri Rao. Major-General Bhatia has consulted a number of sources in working up his subject, but found that the *Bhagavad-Gita* "meets the present situation in the world in a beautiful manner."—ED.]

THE TRUE PHILOSOPHY OF ACTION

Two remarkable statements recently appeared almost simultaneously in the press, one from Nizamabad in the neighbouring State of Hyderabad, the other from Rome, both of which are of profound interest.

The Prime Minister, Shri Jawaharlal Nehru, in his Presidential Address at the Fourth Convention of the Bharat Sevak Samaj at Nizamabad asked the people to create a new atmosphere in which manual work would be invested with dignity. In India, he said, manual work was still held in contempt. If India was to fulfil its Second Plan target, a new climate should be created in which work would be given an honourable status and dignity. He thought that the Bharat Sevak Samaj, which had already launched successful experiments in the Kosi and Jamuna project areas and proposed to extend such experiments to other projects like the Nandikonda one, could contribute a great deal to the creation of such a climate. The Prime Minister referred to Russia and the United States of America, which, though poles apart ideologically, had one thing in common. Both these countries worshipped work and hence were bursting with vitality. Their attitude to work had contributed to their remarkable economic development.

The other statement was that made by Pope Pius XII, when in Rome he addressed the Vatican Diplomatic Corps, who presented to him a collection of books in many languages on the occasion of his eightieth birthday. He said that to base the security and stability of human life on the purely quantitative growth of material wealth was to overlook that man was primarily a soul "responsible for his actions and his destiny." Man should remember that economics and technology were useful and even necessary forces, provided they remained subservient to the higher requirements of the spirit. They became dangerous and noxious when given undue importance and the value of ends in themselves.

Both Shri Jawaharlal Nehru and Pope Pius XII have given expression to views of profound significance, and both statements contain vital truth. It is my purpose to consider both these points of view and to suggest that the true philosophy of action consists in their wholesome combination and synthesis.

It is commonly said that in the history of human culture Europe represents the intellectual while Asia represents the spiritual side. These two streams of thought have met occasionally with mutual advantage. These contacts have taken place at intervals for many centuries. But the two streams of thought are brought together today more closely and intimately than was ever dreamt of before. This bringing together of the East and the West is a most hopeful sign, one which augurs well for the future of humanity. East and West can never remain isolated either in thought or in life. Each has a profound influence on the other and thus the unity of the modern world emerges—a unity which demands a new cultural basis. The real issue under

these circumstances is, as Dr. Radhakrishnan says, whether we are to be guided by the economic and the pragmatical mind, which is the one more dominant at the moment, or by the spiritual. I am sure that everyone feels that in this so-called machine age there is need for a spiritual outlook. In the work of remoulding human society the role of religion is no less important than that of science.

Although we say that the East is spiritual and the West intellectual, it does not mean either that the West is completely devoid of spirituality, or that the East is devoid of science and intellectual pursuits. The difference is one of degree only and not of quality. In the East, in the pursuit of religion the passive virtues are emphasized, like meditation and self-control, while in the West vigorous and active life appeals to the people. As a physiologist, I might ascribe this difference in the behaviour of the people living in Asia and in Europe to environmental differences, such as differences in climate, etc. But that explanation would be only partially correct.

I consider "action" here in its widest sense, and it includes scientific pursuits as opposed to speculative philosophy.

Familiarity with and understanding of the physical world produce the scientist. Science calls also for skill of hand, ear and eye, and the knowledge of tools and their effective use. A scientist is essentially a man of action. A full co-operation of brain and hand is necessary, and this results only from a lifetime of practice in co-ordination. In India, certain attitudes have prevailed which have interfered with "action" and the consequent mastery of nature. Manual work is generally held in contempt, as the Prime Minister says. Until about the seventeenth century, the conditions in Europe were very much the same as in India. The sudden development of the control of nature which has taken place in Europe and America did not result from any sudden increase in the mental ability of men, but followed liberation from certain kinds of bondage of mind and spirit, which had kept men largely helpless.

There is a difference between a scientist and a speculative philosopher. It is characteristic of the latter that his attention is directed not to the objective world about him but inwardly upon his own thoughts and mental processes. The scientist, on the other hand, has developed skill of hand, eye and ear and his attention is directed to the objective world around him. As the philosopher's influence spreads, the attitude tends to prevail in society that the work of speculation on patterns and theories beyond the test of objective experience is important, while the physical world is relatively unimportant. When men come to give first allegiance to a world of speculation which is beyond objective examination, the increasing mastery of the objective world, the progressive remaking of man's environment to suit his needs, slows down to a stop. Whenever speculative philosophy in its flight from objective reality becomes dominant, then man's mastery of his objective world declines. Such a decline in the habit of mastering nature and controlling the environment has taken place in India.

And yet, this is not in conformity with the teachings of our great religious teachers. In this connection may I refer you to the *Bhagavad-Gita,* which grows in stature as the years pass? More than ever we appreciate its profound wisdom and sagacity, its humanity and sobriety, its compassion and discernment, all expressed with such masterly clarity of language and concentration on the essential. The wisdom it contains is revealed in new and unsuspected ways and harmonies, and acts as a guide to us for meeting and grappling with new situations as they arise with the passage of time. In the precarious circumstances in which mankind is placed today, we may profitably look to this ancient message for adequate

means of safety and salvation. To my mind, the *Bhagavad-Gita* meets the present situation in the world in a beautiful manner.

I need hardly tell you of the circumstances in which the dialogue between Arjuna and Krishna, which is recorded in the *Bhagavad-Gita*, took place. You are fully aware of them. When the battle is all set and about to begin, Arjuna is seized with some doubts and difficulties. In a moment of despair he throws down his arms and refuses to fight. The whole dialogue is meant to bring about in him a change of mind and in the end Arjuna is ready to fight. The question is raised whether action is better or its renunciation, and the conclusion is that action is better. So the *Bhagavad-Gita* contains a philosophy of action which has a universal appeal. Throughout, Bhagavan Krishna emphasizes the need for action. The *Bhagavad-Gita* explains what a man ought to do, not merely as a social being, but also as an individual with a spiritual destiny:—

....No man shall 'scape from act
By shunning action; nay, and none shall come
By mere renouncements unto perfectness.
...He who sits
Suppressing all the instruments of flesh,
Yet in his idle heart thinking on them,
Plays the inept and guilty hypocrite:
But he who, with strong body serving mind,
Gives up his mortal powers to worthy work,
Not seeking gain, Arjuna! such an one
Is honourable. Do thine allotted task!
Work is more excellent than idleness;
The body's life proceeds not, lacking work.

...Therefore, thy task prescribed
With spirit unattached gladly perform,
Since in performance of plain duty man
Mounts to his highest bliss.

(*The Song Celestial*)

This is the essence of the *Gita's* teaching. We must work and perform our duty with a detached spirit and not seek any gain from it.

...Let right deeds be
Thy motive, not the fruit which comes from them.
And live in action! Labour! Make thine acts
Thy piety, casting all self aside,
Contemning gain and merit; equable
In good or evil: equability
Is Yog, is piety!

(*Ibid.*)

And finally, in the last chapter (Chapter XVIII) Bhagavan Krishna says:—

Better thine own work is, though done with fault,
Than doing others' work, ev'n excellently.
He shall not fall in sin who fronts the task
Set him by Nature's hand! Let no man leave
His natural duty, Prince! though it bear blame!
For every work hath blame, as every flame
Is wrapped in smoke! Only that man attains
Perfect surcease of work whose work was wrought
With mind unfettered, soul wholly subdued
Desires for ever dead, results renounced.

(*Ibid.*)

The *Gita* also teaches that we should acquire the virtues of humility, harmlessness, truthfulness, purity, constancy, patience, self-control, self-sacrifice, detachment and tranquillity, and conquer fear, anger and passion.

Here we have a code of ethics for our guidance in all our actions—ethics which are capable of universal application.

I may say that the teachings of Hinduism and Islam are the same in this respect. Mr. Manu Subedar, in his Introduction to the *Gita* as explained by Dnyaneshwar Maharaj, quotes Makhdum-ul-Mulk Sheikh Sharfudin Maneri, son of Sheikh Yahya, who died in Bihar six hundred years ago. His teachings are the same as those of the *Bhagavad-Gita*. The ethical principles, in fact, of all great religions are very much the same. What is needed is that all of us in our daily life and conduct should follow these teachings scrupulously. In India, especially at the present time, there is need to realize that our scriptures advise us to work and act in a conscientious and diligent manner, keeping in view the spiritual side of life. Emphasis has to be on "action" combined with ethics rather than merely on speculation, as mentioned by our

Prime Minister at Nizamabad, and this should be suitably incorporated in our education from childhood onwards.

In India today there is an increasing demand for every kind of education, scientific, literary, technical and professional. We also need to train people for leadership in politics, administration, medicine, engineering and other professions, industry and commerce. By the application of scientific and technical knowledge we hope to free this India of ours from poverty, disease and ignorance. India fortunately is rich in natural resources, and all that is needed is to have trained personnel and equipment to exploit these resources to the fullest extent for the good of the people. We have to turn to men of science in our hour of need.

There seems to be an idea that, as our past was perfect, greatness is not to be attained in the present age, that everything was worked out by our ancestors and all that we need do is to imitate them. But, if our cultural life is to retain its dynamic character, it must strive to realize new dreams and adapt itself to new and changing conditions. All that man has yet done is very little compared to what he is destined to achieve.

The present, which moves backwards and forwards, which is a summary of the past and a prophecy of the future, is hallowed ground, and we who tread on it should face it with the quality of reverence and the spirit of adventure.

A life of persistent effort is not possible unless we believe that life has a purpose and a meaning. There appears to be a general feeling, nowadays, that life has no special aim, that human beings are conditioned almost wholly by their physical make-up. This is responsible for the decline in standards, for the disregard for ideals and for a general sense of despair and frustration.

In the Democratic Republic in which we live we must believe in the inherent worth of the individual, in the dignity and value of human life. Life has three components, natural, social and spiritual. The study of nature comprises the natural sciences. They give us knowledge of the physical world and the mode of study of these is essentially that of action, in which we use our eyes, ears, hands, sense of touch, etc. It is obvious that we should have a knowledge of the physical world in which we live.

The social aspect of life comprises the study of history, economics, politics, social psychology, anthropology. A knowledge of our social environment and of the human institutions is equally essential.

As regards the spiritual aspect, a knowledge of the Humanities is essential. It enables us to understand the wider aspirations and ideals of the human race. It comprises a study of religion, language and literature, music, the fine arts and philosophy. They deal with conduct and the aims of life, and make us acquainted with the wisdom of the ages. This study should not be neglected at any cost. Most of the trouble at the present day is due to want of knowledge of moral and spiritual values.

The natural sciences, social studies and the Humanities are not exclusive of each other; they all have to be brought together and integrated. Science is one of the greatest creations of the human mind. Its aim is the pursuit of Truth, and its method consists of observation and experiment, "rigid conscientiousness in inference, and elimination of personal prejudice and passion." Its ideal is the same as that of philosophy, namely the *vision of reality*. Apart from observation and experiment, imaginative insight is also needed in the pursuit of science.

Our education would, however, be incomplete if science were not suitably integrated with social studies and the Humanities. This is part of our general education. At a later stage one may specialize in one or the other, but at no

stage does one completely exclude the others. We are passing through an age when science is pre-eminent. Every day there are new scientific discoveries and new applications of those discoveries which have profoundly altered our physical environment. We have, however, not properly adjusted ourselves to these changes; we lack the ability to manage and direct the social forces that shape our lives. Apart from science, therefore, we must learn ethical values and develop a true and just concept of human relations.

India has developed a common culture and a common civilization after centuries of conflict and struggle. Although people belonging to different States speak different languages and have their own habits, there is a fundamental unity of culture which binds them together. This culture is a mixture of different patterns beautifully interwoven. The spirit of our civilization is comprised in the combined teachings of the Vedas, the *Ramayana* and the *Mahabharata* (which includes the *Bhagavad-Gita*), of the Buddha and Shankara, of Ashoka, of Mohammad and of Jesus Christ. Apart from the influence of ancient Hindu and Buddhist cultures, it would be impossible to think of an India where no Moghuls had ruled, where no Taj Mahal had been built, where no Akbar had guided its destinies, and where no English had come, bringing the culture of the West so close to us here.

There are two impulses noticeable at the present time. One is that which, as just mentioned, worships the past and considers that Indian tradition is quite distinct from the Western, and that there is nothing for us to learn from the West. The other is equally dogmatic and wishes to adopt utterly Western methods and modes of thought. To my mind, the right attitude is to adopt all that is best in the West, and to combine it with all that is best in our own past tradition and culture.

The ideals of Indian culture are recognized to be living truths, capable of satisfying the spiritual needs of humanity. Belief and conduct, rites and ceremonies, authorities and dogmas are subordinate to self-realization and contact with the divine spirit. "Human life is a rhythm with moments of contemplation and of action, of refreshment and restoration in the life of spirit, and *of action with a spirit of mission in the world.*"

Cultures are alive only when they are creative, and respond to some new challenge, physical, social or spiritual. When they rest on their oars they stagnate. When we idolize our past and lose the spirit of adventure, then decadence begins. In the world today we have to build up a community of prosperous and friendly human beings. In this, India can play an important part.

Sylvain Lévi refers to the greatness of Indian culture in these words:—

> From Persia to the Chinese Sea, from the icy regions of Siberia to the islands of Java and Borneo, from Oceania to Sumatra, India has propagated her beliefs, her tales and her civilizations. She has left indelible imprints on one-fourth of the human race in the course of a long succession of centuries. She has the right to reclaim in Universal history the rank that ignorance has refused her for a long time and to hold her place amongst the great nations summarizing and symbolizing the spirit of humanity.

Science and technology are acting as the solvents of cultures, and nations cannot remain isolated. In making men international-minded science is playing an important part. But sheer disaster will result if we cherish science and technology only and starve the spirit. It is with the combination of science with spiritual values that real progress can take place.

My friends, this is just a feeble attempt on my part to jot down briefly some of my thoughts and feelings which arise as I consider the present crisis in world affairs. Luckily I am not the only one who believes that the situation requires some radical solution. At the

present moment in India we are fortunate in having two philosopher-statesmen who by their speeches, writings and personal contacts are making an important contribution in this field. There is our Prime Minister, Shri Jawaharlal Nehru, who, with a background of science, is a symbol of modern India, combining in himself the cultures of both the East and the West. Then there is Dr. Radhakrishnan, the Vice-President of India, who, with a background of philosophy and religion, is a happy and rare combination of ancient wisdom with its Humanities and the modern scientific outlook. Both these great leaders are exercising a profound influence in the world today and are not only promoting world peace, but also helping to create a new world culture, which will be a happy synthesis of the East and the West.

In conclusion, may I say that the true philosophy of action consists in working, but working in such a spirit that work is its own reward? The work should be invested with dignity and it should be for a noble purpose. In the term "action" I include all scientific endeavour. Science gives to men habits of mental accuracy, modes of thought which enlarge the mental horizon. But we had expected much more from science. Philosophers from Plato to Comte have sought for law, for order in the affairs of mankind. Can this be achieved through science alone? I think not.

In the nineteenth century people thought that in science they had discovered a panacea for all the ills with which humanity is afflicted. May I remind you of the following lines of Shelley?

> . . . happiness
> And science dawn though late upon the earth;
> Peace cheers the mind, health renovates the frame;
> Disease and pleasure cease to mingle here,
> Reason and passion cease to combat there;
> Whilst mind unfettered o'er the earth extends
> Its all-subduing energies, and wields
> The sceptre of a vast dominion there.

Although science has great achievements to its credit and it should certainly be actively pursued, especially in India, the earlier hopes have not been altogether fulfilled. Science is concerned with reason. But human beings are not always swayed by reason; they are swayed much more by emotion and passion. The emotions and passions cannot be controlled by science, but by a thorough understanding and practice of ethical principles and spiritual values. There is much truth in what Marion Crawford wrote:—

> Look where you will throughout the length and breadth of all that was the world, 5,000 or 500 years ago, everywhere passion has swept thought before it, and belief reason. Passion rules the world, and rules alone. And passion is neither of the head nor of the hand, but of the heart. Love, hate, ambition, anger, avarice, either make a slave of intelligence to serve their impulses, or break down its impotent opposition with the unanswerable argument of brute force, and tear it to pieces with iron hands.

In our actions, Jesus Christ enjoins us to seek first the Kingdom of God and His righteousness. He says in the Sermon on the Mount:—

> Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

And again:—

> But seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you.

It is in the continual remembrance of a glorious past that individuals and nations find their noblest inspiration. In order to meet successfully the challenge of our times let us imbibe all that is best and noblest in the modern age of science, and also seek inspiration from the humanity and wisdom of our ancient Sages and Teachers. It is only by a synthesis of such a nature that we can lay the foundation of true progress. Actions are to be performed without selfish attachment or expectation of rewards. Renunciation of any duty which is to be done is not right. It is good to perform the duty which is prescribed, for duty's sake and not

for any fruits that may be derived from it.

Even God Himself is ever at work, silent and slumberless, lest the worlds should come to an end. Thus says Bhagavan Krishna:—

...Look on me,
Thou son of Pritha! in the three wide worlds
I am not bound to any toil, no height
Awaits to scale, no gift remains to gain,
Yet I act here! and, if I acted not—
Earnest and watchful—those that look to me
For guidance, sinking back to sloth again
Because I slumbered, would decline from good,
And I should break earth's order and commit
Her offspring unto ruin, Bharata!

(*The Song Celestial*)

What greater testimony do we need as to the need of action and its true philosophy?

S. L. BHATIA

TRUE LEADERS AND FALSE

[Below we reprint an extract appropriate to the above paper, taken from the *Journal of the History of Ideas* for January 1942. It is from an article by **Margaret M. Ball** on "The Leadership Principle in National Socialism."—ED.]

A political theory which emphasizes human inequalities leads logically to the conclusion that the best should rule; the Great Man interpretation of history implies that the great man either should or does, control the state. The National Socialists are willing, even anxious, to accept both of these conclusions: the great man is to be given unrestricted authority; the best elements within the state (from the Nazi viewpoint), are to be given the positions immediately subordinate to him. But who is the great man? What are his qualities?

To Plato, the great man was the philosopher with all of the qualities which the term implies; knowledge and wisdom were to be the outstanding characteristics of the ruling class of the Republic. Carlyle's Hero, like Plato's Philosopher, was the seeker after and the interpreter to lesser men of the eternal truths which govern the universe. ("The Hero is he who lives in the inward sphere of things, in the True, Divine, and Eternal, which exists always, unseen to most, under the Temporary, Trivial....His life ... is a piece of the everlasting heart of Nature herself") (*Carlyle's Lectures on Heroes*, p. 141). The Hero may appear in many guises, but whether he be prophet, priest, poet or king, he has the qualities of "sincerity," "insight" ("To know; to get into the truth of anything, is ever a mystic act,—of which the best Logics can but babble on the surface." To know a thing at all requires morality: "a thoroughly immoral *man* could not know anything at all"), which permit him to know and to transmit his knowledge to the common man. The king, the political leader, ought to be the "Ablest Man"; his heroic qualities make him the guide of his people not only in secular, but also in spiritual matters. Hegel's great man is he who is able to discern the truth of his time. "In public opinion all is false and true, but to find out the truth in it is the affair of the great man. He who tells the time what it wills and means, and then brings it to completion, is the great man of the time. In his act the inner significance and essence of the time is actualized..."; his monarch, though he be but the final dot on the "i," represents the final synthesis of the Idea in the political realm.

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

India, the Land of the Buddha, is not today reckoned among Buddhist countries; the professing adherents of Buddhism form a minority in the country as a whole. But the wide and reverent observance of the 2,500th Anniversary of the Buddha's passing bore witness to the place He still holds in the hearts of His people. Hinduism is claimed by some to have absorbed the teachings of India's greatest Son, whom the Hindus have accepted as an *Avatar*, but it was as a wise and compassionate Man that the Teacher was honoured on this Anniversary. Delegates from a number of countries participated in the Celebrations on May 24th at New Delhi, which were on a grand scale. Prime Minister Nehru laid the foundation stone for a monument to mark the occasion. There were celebrations also in many other Indian cities.

The Indian Institute of Culture, Basavangudi, Bangalore, celebrated the Buddha Week from May 17th to 24th with five meetings. At one, Pali *Suttas* were chanted and films showed places sacred to the Buddha's memory and also the beautiful Buddhist Cave Temples of the country. There were three meetings at which very interesting lectures were given, on "The Golden Path of the Buddha," "Buddha and Buddhism" and "Outlines of Buddhism," the Celebrations culminating in a Special Meeting on the 24th, sacred to the memory of the Buddha's Birth, His Enlightenment and the close of His long life of service. At that meeting under the chairmanship of Dr. M. V. Govindaswamy, Director of the All-India Institute of Mental Health, Major-General S. L. Bhatia, formerly high in the Indian Medical Service, gave an inspiring address on "Buddha, the Incomparable Physician." His excellent paper will be published in an early number of THE ARYAN PATH.

The Institute's London Branch at 62, Queen's Gardens, W. 2, observed the Buddha Jayanti on May 25th, when Dr. Sudhin N. Ghose gave an illustrated lecture on "Buddha in Asian Art."

Under the joint auspices of the Tagore Society, Bangalore, and the Indian Institute of Culture, Tagore Day was colourfully celebrated at the Institute on May 7th, the eve of Tagore's ninety-fifth birth anniversary. The programme, given by members of the Tagore Society, included many Bengali songs of Tagore's, some rendered as solos, others as choral numbers, all beautifully accompanied with Indian instruments. All were recited in English translation. An inspiring commentary brought out the poet's message of beauty and of faith in man and in the final triumph of wisdom over all the barriers, political and religious, dividing man from man.

"The Family of Man" was considered at the Indian Institute of Culture, Basavangudi, Bangalore, on May 8th from the political, sociological, educational and religious angles, under the chairmanship of Shri B. R. Umarji, the Institute's Secretary.

Professor K. Sampathgiri Rao said that people today were ready to discuss their differences, but the feeling of brotherhood in men's hearts was largely lacking. Fraternity implied approaching

all problems, foreign and domestic, in the spirit of brotherhood, but even the democracies suffered from aggressive and ambitious politicians. He recalled ancient India's emphasis on *dharma*, righteousness.

Shri B. Vasudevamurthy said that, though political and religious views might change, basic standards of conduct did not. The family rested on good will, mutual affection and respect, courage, tolerance, patience and self-sacrifice. The need was to bring all peoples to feel themselves to be members of one family.

Shrimati Lalita Subbaratnam saw a need for changing the mind and heart of the race. Children should be taught to appreciate and revere the good, the true and the beautiful and to respect the moral order and all men. Teachers and parents should be tolerant and international-minded.

Shri M. V. Venkataramiah showed the fundamental unity of religions, all having a common core of truth and all seeking to raise man from materialism to a life in Spirit.

The Chairman said that Mme. H. P. Blavatsky, on the anniversary of whose passing the meeting was held, had stressed the unity of all life and that human brotherhood was not a utopian dream but a fact.

Dr. C. P. Ramaswami Aiyar, inaugurating at the Indian Institute of Culture, Basavangudi, Bangalore, on June 7th, the Ninth International Salon of the Mysore Photographic Society, sponsored jointly by that Society and the Institute, considered photography in the context of the ideal of traditional Indian art. The ancient Indian artist had not sought to reproduce nature but to translate into form, colour and expression a great idea on which his mind and spirit had been concentrated.

The Greek artist had aimed at giving expression to his concept of a beautiful human form. Only centuries later had European artists attempted in their portraits to depict the character of their subjects by their facial expression.

The reproduction of what one saw was not the reproduction of nature. All had moments of poise and of excitement, of feeling self-conscious and of forgetting themselves. There was art in pictorial photography only when the subject was caught unawares with a characteristic expression, not one assumed for the camera. Nature photography was now a science, requiring not only knowledge of natural history but also the vision, insight and skill to catch the animal or bird in its best or most characteristic pose.

The educational value of photography was great. It could illustrate history and geography, as well as depict animals and birds with insight and vision. It could also make vivid, even to the unlettered, the great adventures of humanity, though catching events at their climactic moments required both skill and effort. He thought, however, that no single art had so vulgarized the people's minds as television; the longer its development was postponed in India the better!

There were great potentialities in photography, both as a science and an art. It could devote itself to the temporary or passing phase of activities or it could sublimate itself and make for the portrayal of power and beauty.